

PREACHING FOR THE DEVELOPMENT OF  
MINISTRY CONSCIOUSNESS IN  
A LOCAL CONGREGATION

Rolous A. Frazier, Jr., D. Min.

B.S., Florida A & M University, 1996  
M.P.H., Florida A & M University, 1999

Mentor

Harold A. Carter Jr., D. Min.  
Rudolph McKissick Jr., D. Min.

A FINAL PROJECT DISSERTATION SUBMITTED TO  
THE DOCTORAL STUDIES COMMITTEE  
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS  
FOR THE DEGREE OF DOCTOR OF MINISTRY

UNITED THEOLOGICAL SEMINARY  
DAYTON, OHIO  
December, 2006



## Table of Contents

ABSTRACT .....	v
ACKNOWLEDGEMENTS .....	vi
DEDICATION .....	vii
ABBREVIATIONS .....	viii
INTRODUCTION.....	1
Chapter	
1. MINISTRY FOCUS.....	10
The Spiritual Journey .....	10
Ministry Context .....	15
2. THE STATE OF THE ART IN THIS MINISTRY MODEL .....	21
3. THEORETICAL FOUNDATION .....	31
Biblical Foundations .....	33
Historical Foundations .....	35
Theological Foundation.....	41
Theology of Transition and Transformation .....	42
Theology of Preaching for Development of Ministry Consciousness in a Local Congregation.....	45
Theology of Holistic Ministry.....	48
4. METHODOLOGY .....	61
Hypothesis .....	62
5. FIELD EXPERIENCE .....	67
Preparation for the F.A.T. Sessions .....	67
Summary of Results .....	73

## Table of Contents, *continued*

6.	REFLECTION, SUMMARY AND CONCLUSIONS .....	76
Appendix		
A.	MEMBERSHIP GROWTH CHART .....	81
B.	PERMISSION CONSENT FORM OF PARTICIPATION .....	83
C.	PRE-SURVEY/POST SURVEY QUESTIONNAIRE .....	86
D.	TEACHING (F.A.T.) LESSONS .....	91
E.	PREACHING SERMONS .....	105
F.	ONE-ON-ONE INTERVIEWS: HEART TO HEART CONCERNS ....	125
G.	ST. JOHN MISSIONARY BAPTIST CHURCH MINISTRY HOOK-UP .....	127
H.	CERTIFICATE OF PARTICIPATION .....	129
BIBLIOGRAPHY .....		131

## **ABSTRACT**

### **PREACHING FOR THE DEVELOPMENT OF MINISTRY CONSCIOUSNESS IN A LOCAL CONGREGATION**

by

Rolous A. Frazier, Jr.

United Theological Seminary, 2006

Mentors

Harold A. Carter Jr., D. Min.

Rudolph McKissick Jr., D. Min.

The Context of this Project was conducted at the Saint John Missionary Baptist Church in Orlando, Florida. The purpose of the project was to transform the local congregation into ministry consciousness. As an ineffective ministry, it was the researcher's hypothesis by developing a model of ministry; the local congregation will become mobilized. The project was evaluated by pre-survey/post-survey questionnaires utilizing a quantitative analysis to see if there was an increase in the awareness of ministry consciousness. The recommendations were based on the results of the preaching sermons and teaching lessons as well as the pre-survey/post survey questionnaires.

## ACKNOWLEDGMENTS

I am thankful to God for giving me the grace to be part of a great doctoral studies program. Thank You, Lord, for everything!

I am grateful to my lovely wife, *Ulunda Frazier*, who allows me to be pastor as well as a student without setting up more obstacles for me to hurdle. I love you so much that words cannot express how I feel.

To my son, *Rolous, III*, thank you for sharing daddy with so many people; it is your time now for me to impact and impart into your life. Thank you, *Mom and Dad*, for teaching me about Jesus, and for borrowing and working incessantly to ensure that I received a quality education.

I am grateful for my sister, *Carol Frazier*, and my brother, *Dwight Frazier* for encouraging me.

I would also like to thank *The Frazier Family* for all of your love and support you have given me over the years.

I am grateful that *God* placed me at the Saint John Missionary Baptist Church in Orlando, Florida. Thank you for allowing me the opportunity to love you, test ministry and complete this doctoral program at United Theological Seminary. You are a blessing, more than words can express.

To my mentors, *Dr. Harold Carter, Jr.* and *Dr. Rudolph McKissick, Jr.*, thank you for keeping me encouraged, praying for my strength, giving me touch love, and providing me the spiritual tools that made me the preacher I am today.

Thank you to every participant of this project—I pray that you will continue to practice and *be the best disciples for the Lord*.

## DEDICATION

To my wife, *Ulunda Frazier*, for allowing me to be everything to everybody and very little to her during this time of educational pursuits.

To my son, *Rolous Frazier, III*, who is an inspiration and keeps me going in life.

To my parents, *Diane and Rolous Frazier, Sr.*, I love you and appreciate you as ideal parents and role models.

Lastly, to the *Saint John Missionary Baptist Church* of Orlando, Florida for being a loving, caring, and faithful church.

## **ABBREVIATIONS**

<b>F.A.T.</b>	Faithful, Available and Teachable Ministry
<b>S.A.L.T.</b>	Strategic Advanced Leadership Training



## **INTRODUCTION**

In 2002, the researcher assumed the position of pastor at St. John Missionary Baptist Church (“St. John”), located in Orlando, Florida. St. John is an historic 79-year old church, where the outgoing 94-year old pastor has served for the past 37 years. After a few weeks, the researcher realized that he was going to have to overcome three major hurdles in order to successfully lead the church. The three obstacles included a membership where 10 percent of the congregation was not actively involved in any ministry team; a membership where a large majority of members did not know their God-designed purpose, and a congregation that needed levels of ministry-consciousness in order to increase the membership and become fruit-bearing disciples.

The former pastor of St. John Missionary Baptist Church, Reverend Fred L. Maxwell, was very well-respected as the “Father of the Gospel” in the Central Florida area and religious communities. Whenever a controversy arose, his experience and expertise would be utilized to resolve conflicts between pastors and churches in the predominantly Southern Baptist community. Due to Rev. Maxwell’s aging and declining health, St. John Missionary Baptist Church experienced dramatic changes over the past four decades. Some of these changes had a significant impact upon the congregation whereby there was a decrease in membership involvement, effective ministry, a decline in church growth, and substantial decreases in church finances.

As the researcher assumed his role as Pastor of St. John Missionary Baptist Church, he believed wholeheartedly that it was God's plan that he would go to Orlando and build a multi-cultural effective ministry because it appeared that the members were exemplifying characteristics of discipleship.

Under divine revelation, the researcher's mission was further revealed and he was sent to St. John to build an effective ministry and to develop disciples who would exemplify and practice the teachings and character of Jesus Christ. As a catalyst of change, the researcher utilized his persona after the life of Jesus Christ. In order to be true disciples of Christ, each person must develop, exemplify, and practice interpersonal skills patterned after the life of Jesus Christ whereby they will form relationships and interact with one another and visitors who come to St. John Missionary Baptist Church.

The researcher gained fortitude and inspiration from the biblical scripture, Philippians 1:6, *"But being confident of this very thing, that He who has begun a good work in you would perform it until the day of Jesus Christ."*<sup>1</sup> Throughout the researcher's studies and readings about the life of Jesus Christ, he gained confirmation from the words of Jesus in one of His greatest commandment recorded in St. John 15:12, *"This is My commandment, that ye love one another, as I have loved you."*<sup>2</sup>

After several weeks of pursuing St. John Missionary Baptist Church's congregation and observing how members interacted with one another before and after services, the researcher became concerned that there was a lack of effective ministry amongst the membership. The researcher's basic instinct was to make some changes beginning with

---

<sup>1</sup>Philippians 1:6.(King James Version)

<sup>2</sup>St. John 15:12

combining six choirs into one mass choir and merging four usher boards into one mass usher board so that members would have the opportunity to bond. However, the changes did not work as quickly and effectively as the researcher thought they would. It was evident that members did not work harmoniously with each other, regardless of the size of the choir or usher board—every usher board and choir had its own set of rules and policies. Noticeable was what happened when members of St. John Missionary Baptist Church would arrive and depart each week. Many of the members would not get involved in the various ministries. Members seemingly were only interested in talking and associating with those persons, who were a part of the “click,” choir or usher board. There was no public display of fellowship with one another—not even to visitors. When the Sunday morning service concluded, everyone would exit hurriedly in order to go home or to the restaurant in order to get something to eat. Also, the different ministries never fellowshiped during (or after) services due to ministry conflicts.

The focus was to impact and impart into the laity of St. John Missionary Baptist Church new direction and change and to cause the membership to become more involve in ministry and one another. This burden was lightened from the researcher’s heart when one day God ministered to him as he re-read St. Luke 4:18 19, *“The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord.”*<sup>3</sup>

Each time the researcher entered the church building, he observed the same lack of

---

<sup>3</sup> St. Luke 4:18, 19

ministry involvement within the congregation. There were no ministry relationship skills being practiced by many of the members. After re-evaluating what the researcher had observed numerous times, and acknowledging there was no documentation as to what was being observed service after service, the researcher prayed for God to give him some type of evidence to substantiate what he had observed repeatedly each week.

One day, a member of St. John Missionary Baptist Church (whose hobby was videotaping services) gave the researcher ten different videos of events and services which had been held at St. John Missionary Baptist Church. The videos showed a pattern of the same members entering and leaving the sanctuary. Many of the members were not concerned about ministry but more with coming and going to church. I John 1:7a states, *“But if we walk in the light, as He is in the light, we have fellowship one with another...”*<sup>4</sup> The videos were filled with truth as to what was not being practiced and exemplified by the members who proclaimed that they were disciples of Jesus Christ.

Upon viewing the tapes several times, the researcher was inspired to address and resolve the problems of St. John Missionary Baptist Church in his dissertation project. The purpose of this project was to develop ministry consciousness and help make disciples who possess, exemplify, and practice Christ-like attributes as evidenced through the persona of the pastor whose life was patterned after the teachings and persona of Jesus Christ.

The researcher has always had a love and genuine relationship with Christ as a disciple, a love for people, and the value he places on relationships with people regardless of age, color or creed.

---

<sup>4</sup>I John 1:7a

There is an old familiar gospel hymn, "Since Jesus Came Into My Life" which says,

What a wonderful change in my life has been wrought,  
Since Jesus came into my heart  
I have in my soul for which long I have sought,  
Since Jesus came into my heart.<sup>5</sup>

St. John Missionary Baptist Church is a historic institution in the Orlando, Florida area. It was established 89 years ago and is known because of its economic empowerment development programs. Only three men have pastorate the church—the third pastor's tenure was 37 years of the church existence. The 94-year old pastor was well-known and highly respected as a Father of the Gospel. St. John is located in the heart of Orlando near the metropolitan business district.

The purpose of this project is to move a local congregation into ministry consciousness. Ministry consciousness is changing the mindset of the believer about effective ministry. A ministry model will be developed in order to build an effective ministry in a local congregation and to develop disciples who would exemplify and practice the teachings and character of Jesus Christ. The Researcher's measures effective ministry by disciple overall consistency, disciple ministry involvement, disciple wider vision for ministry, and disciple recognizing their gifts.

Chapter One assists readers in understanding the goal and purpose for this project as it relates to the researcher's pastorate at St. John's Baptist Church. Chapter One also allows readers to become cognizant of God's plans and predestined life that the researcher was born to accomplish. The researcher provides evidence from his personal testimony of

---

<sup>5</sup> Rufus Henry McDaniel, "Since Jesus Came Into My Heart," (Sound Recording) (Dayton, Ohio, 1914), *The Cyber Hymnal* < <http://www.cyberhymnal.org/htm/s/i/sincejes.htm> > (accessed October 13, 2006).

God's anointing upon his life. This chapter will also present specific religions whereby followers can be identified by their ministry that is exemplified ministry consciousness.

Chapter Two presents relevant literature and pertinent research findings from Biblical scholars, theologians, and authors who are experts in the area of church ministry and church growth.

Chapter Three examines the Biblical foundation upon which God entrusts humankind with precious gifts-- "*every good and perfect gift comes from God.*" Each one is born with gifts, talents, abilities and capabilities and how these are to be used in ministry. I Corinthians 12:4, "*Now there are diversities of gifts, but the same Spirit.*"<sup>6</sup> Ephesians 4:11-11-12, "*And He gave some apostles, and some, prophets; and some evangelists; and some, pastors and teachers; for the perfecting of the saints for the work of the ministry for the edifying of the body of Christ.*"<sup>7</sup> Chapter Three also examines the theoretical foundation of ministry. It also takes a look at the historical foundation upon which Christ is the great teacher and perfect role model for ministry. This chapter will also examine the biblical foundation of ministry.

Chapter Four provides readers with an explanation how the project was formed, conducted, assessed and evaluated. It gives details about the methodology that the researcher utilized before the project was implemented, what data was analyzed before the project was instituted and the outcomes after implementation. Several innovative strategies were utilized for non-participatory members to become more participatory and involved in church ministries.

---

<sup>6</sup> I Corinthians 12:4

<sup>7</sup> Ephesians 4:11-11-12

Chapter Five discusses how the researcher utilized the data collected from the pre- and post surveys to develop some innovative strategies to help members become more involved in an effective ministry. There were 40 participants who began the six-week implementation of the ministry project. A series of sermons and teaching lessons on ministry were utilized that would have an impact the membership. The researcher began preparing for the series by reviewing materials by several authors and designing teaching lessons which would require ministry involvement.

Finally, in Chapter Six, the researcher gives the readers an overview of the field experience and implementation strategies. Recommendations are also shared regarding future research and the importance of effective ministry in the local congregation.

In fulfilling the calling and purpose that God has for the researcher's life, he has devoted himself to being the catalyst who will affect, impart, impact and bring about change to St. John Missionary Baptist Church from the inside out.

While perusing the congregation at various times, it became apparent to the researcher that he had the awesome responsibility to uplift the people who have come to church so that their spiritual needs could be fulfilled. When the researcher first became the pastor at St. John Missionary Baptist Church, it was his mission to (1) impact the lives of the "*old*" members by assuring them that he was not there "*to receive a paycheck,*" but he was there because he loved each of them, and (2) to assure the "*new*" members that he was not there to be judgmental, but to accept them in whatever state of spiritual level they may have been.

In order to bring about change, the researcher had to first show that his life was an example of a role model as an effective teacher, preacher and fruit-bearing disciple. He

was exemplified as a follower and a Christian who daily exemplifies his innate gift from God of showing love to everyone. He shared his love for all people by making himself assessable and visible as a servant, teacher, and a shepherd. The new pastor's ministry is one of genuineness, realness, and truthfulness upon which the lives of the local congregation can be impacted and positive changes will occur from the inside to the outside.

Through inspiration from God, the researcher utilized each opportunity afforded to him to inspire and assure the members that "those who are in Christendom must all move to the next dimension in kingdom building." Before we can all move to the next dimension, we must be fellow shippers—"fellows on the same ship." The researcher's focus began by preaching and teaching the word of God whereby St. John Missionary Baptist Church would put love into action.

As it is with many other great works of God, often the church most often stubbornly resists change. The new millennium has brought new wineskin to meet the holistic needs of a new generation in the African-American Church. The members must demonstrate, practice and be true disciples of Jesus Christ.<sup>8</sup>

The focus of this ministry project was to: (1) equip a targeted group of laity--new members as well as "seasoned" members--with spiritual tools from God's word--that will assist them in developing a closer relationship with God,

---

<sup>8</sup>Ron Martoia, *Morph: The Texture of Leadership for Tomorrow's Church* (Loveland, CO: Group Publishing, 2002), 13.



(2) motivate them to become more ministry-conscious, and (3) commit their talents, gifts and abilities by joining at least one ministry at St. John Missionary Baptist Church.

These tools were offered as a vehicle in the form of preaching sermons and teaching lessons created by the pastor in an effort to empower the participants. The goal was to ensure that the congregation would become more ministry conscious in the work of the Lord and to use a variety of Biblical resources for spiritual growth.

**CHAPTER ONE**  
**MINISTRY FOCUS**  
**SPIRITUAL JOURNEY**

As this researcher reflects over his life, he is grateful for the many wonderful opportunities which have been afforded to him. God has been so good and he acknowledges Him in all of His undertakings. Unequivocally, his life has been blessed with a multiplicity of great experiences. His journey in life has seemingly been predestined with purpose and Divine guidance.

On the seventh day of February in 1973, a baby boy was born in Winter Haven, Florida. His was named Rolous Antonio Frazier, Jr. Since his birth, his family nurtured him holistically because they were cognizant of the fact that there was something special about this particular child. Currently, he serves as the pastor of the historic St. John Missionary Baptist Church in Orlando, Florida.

His family lineage began in Winter Haven, Florida, where his parents were reared. As a model couple, Rolous A. Frazier, Sr. and Diane Frazier assumed the awesome tasks of parenting their children in addition to working full-time jobs. Not only was his father a pastor, but he was also an educator. His mother was a bailiff for the Polk County Sheriff Department. Today, both of his parents are retired from their professional careers, although his father continues to serve as the pastor of Straight Street Missionary Baptist Church in Winter Haven, Florida.

The researcher's siblings, both educators, include a brother and a sister—both of whom also reside in Winter Haven, Florida. His brother graduated from North Carolina State University in Raleigh, North Carolina, and today is currently an assistant principal in the Polk County School System. His sister graduated from St. Leo College in Dade City, Florida. Today, she is a middle school teacher in the Polk County School System.

As the youngest sibling, the researcher experienced pressure growing up with an older brother and sister. Their bonds of kinship were strengthened because they grew up loving unconditionally and respecting each other's individuality. One of the researcher's strongest assets is self-confidence which was instilled in him and reinforced by the members of his family.

Without a doubt, the researcher was always been very confident that he was born with innate gifts, talents, abilities and capabilities. While growing up, his father would say that because he was born strong and aggressive that one day he would be a leader. In everything he did in life, the researcher's focal point was to love people and treat them right. From the age of two years old, the researcher's father had him marching in the middle school band as the drum major. He was always around a diverse group of people who loved him and loved to see him performing. Today, many people in that community still remember the "little drum major" because of his tenacity and fortitude. He marched in the band until he was ten years old.

Throughout all of the researcher's life, he dreamed of playing professional baseball and football. When he was in high school, he was the recipient of letters from various colleges and universities that wanted him to play sports at their respective schools. He was afforded an opportunity to attend West Point Military Academy to play baseball, but he

declined the offer. After much thought, the decision was made for him to play semi-professional baseball in Jackson, Mississippi. During the time that he was pitching ball in Tupalo, Mississippi, he tore his rotator cup in his shoulders. Subsequently, he returned back home and enrolled at Polk Community College until his arm healed. Later, he attended Florida A&M University where he played baseball and was a member of the marching band.

His dreams and aspirations were to play professional baseball, somewhere. However, something happened again he tore his rotator cup a second time. It was during that time that he came to believe that God had a preordained destiny for his life. All throughout high school, he believed that God had placed a calling upon his life, but he was not ready to accept the call. When his arm became injured the second time, he knew this was the turning point for him spiritually. He remembered his parents teaching his brother, sister and him about the Lord. The researcher's parents were very religious and were examples of true disciples of Christ.

Although both parents were Baptist, when he was very young, his parents went to different churches. His mother attended New Bethel and his father attended First Baptist in Winter Haven. Every Sunday, he, his brother, and his sister had a choice as to which church they wanted to attend. Most of the time, the researcher went with his mother because they had an awesome youth ministry of which he wanted to be a part of.

At the age of eight, the researcher accepted Jesus Christ as his personal Savior. He joined the choir, and immediately started leading songs. The first song he led was "*Yes, Jesus Loves Me.*" Unfortunately, he was so emotional that he cried through the entire song. Fortunately, he felt the presence of God ministering to him. His sister

sang and led songs, too; however, his brother was not an active participant and did nothing but laugh during the service. When there were opportunities for the researcher to sing and sometimes lead the prayer, “*something*” would come over him, but he did not know exactly how to respond to the Holy Spirit.

Approximately, at the age of thirteen, the researcher’s father was called to pastor Bethel Baptist Church in Mulberry, Florida. Every week the family would drive from Winter Haven to Mulberry. This was a forty-five minute drive one way. Some days, it was hard, but his parents had strong wills. They would go on no matter how they felt. In spite of the fact that they would have worked all day, and it was Bible Study night, his father would put all of his family in the car and drive to Mulberry. Sometimes the Fraziers would not have time to eat, so his father would stop at a fast food restaurant to get us something to eat. That was done for eight years.

When the researcher turned eighteen, he has gained more confidence that God was calling him to preach the gospel. He did not want to preach because of what he saw his father go through. Even after listening to someone sing in the choir, lead devotions or give a testimony, the researcher still did not want to become a preacher. Therefore, he continued to run from the calling that rested upon his life. He did what most young people wanted to do back then—*party, party and party some more*. In addition to partying, he enjoyed the company of many girlfriends, hung out with his friends and still got up on Sunday mornings and went to church.

He was just playing church—just hurting himself on the wrong road even though his life was already predestined. While enjoying life, it was apparent that all the time God kept him from hurt, harm and danger. Even during some low times in

his life, this researcher was seeking for spiritual direction. His world was a fantasy—he thought one day he would wake up and everything in his life would be easy. Then one day it happened—he came to the realization that the things he had gone through were a part of God’s divine will and plan. From a young age, relationships and interpersonal skills were an important part of his life.

Upon graduation from high school, the researcher left home for college not knowing he would soon be called back for a momentous occasion—preaching his first sermon. Unquestionably, he knew it was time for him “*to be about His Father’s business.*” His daily routine would be to go off by himself and sing gospel songs over and over. Suddenly, he would burst into tears while reflecting upon his life. There was an overwhelming presence which would envelope him and bring tears to his eyes. It was not part of his character to cry over anything, but he knew God had changed his heart. What he was feeling was the pain and hurt that others were experiencing.

Another assurance this researcher had that God was calling him to preach was the genuine love and compassion he had for people just as Jesus had. One day, he went to his father and told him that the Lord had called him to preach. To his father’s surprise, he really did not believe what he was hearing from his son, and his response was for this young man to go back and pray about this because the ministry was “*serious business.*” After praying about this situation for several months, it was while attending a revival meeting that confirmation about preaching was received. The preacher at the revival said something which was so powerful that it confirmed what he was praying about. He said, “*Don’t miss your call from*

*God.*” Unquestionably, God was speaking through him directly to this researcher. After church, he researcher drove home as fast as possible and told the good news with his father what had experienced. He said, “Dad, there is no doubt about it—God has called him to preach and his blessing will come from telling the Lord, ‘Yes!’” He and my mom were so happy.

## MINISTRY CONTEXT

On the second Sunday in February of 1993, the researcher delivered his first sermon. The entire Frazier family was there, even the young lady who seemingly would become Mrs. Rolous A. Frazier, Jr. After the service, everyone present fellowshiped and ate dinner together in the dining facility. Somehow, there was an inner peace and *“a wonderful change had transformed and made me new.”*

*Everything* started going crazy in this young minister’s life. Friends did not want to hang around him because his lifestyle had changed. Even the girlfriend who he thought would become his wife left him. She left him because he became a preacher. Now, a root of bitterness set in and he became mad with God. How could this happen that the one whom he thought loved him dumped him for another man. Thank God for a strong mother and father whose words offered encouragement in the fact that God was just preparing him for the work God had designed before he was born.

As a student matriculating in college, he accepted the position of assistant pastor at Mount Moriah Baptist Church in Quincy, Florida. The pastor’s name was Delwynn Williams and his wife, Susan Williams. Together they treated him as if

he were their son. Pastor Williams groomed him for ministry not knowing that one day he would be a full-time pastor at such an early age.

After graduating from Florida A&M University, he became an administrator at Grady Hospital in Atlanta, Georgia. He stayed in Atlanta for a year and went back to Florida A&M University for graduate school.

Upon returning to Florida, the researcher learned that Pastor Williams was about to leave Mount Moriah. To his surprise, the church called the former young assistant pastor to serve as its pastor. Not only was he a student in graduate school, but he was beginning his first pastorate at the age of twenty-four. The church had about 150 active members.

During this period of bachelorhood, he dated different young women. However there was one particular young lady, who along with her family, who was attending the church. They dated for about one year, but as time passed, he knew she was not the one to become his wife. So many things transpired during their relationship that told the researcher that she definitely was not the one he needed to marry. There were some reservations whereby he did not want to enter into a serious relationship because of being hurt by his high school love. In order to protect his emotions, he kept on doing what he wanted to do, and that was just dating. He went out just to be going out. All he was doing was wasting valuable time in his life and hurting his ministry.

One day his father sat down and talked to him about settling down if he wanted God to move in his ministry. Therefore, he prayed and asked God to send him a young woman with whom a relationship could develop and who would



understand the role of being married to a pastor. Many young ladies wanted to date him, but their intentions were wrong. He realized that every woman was not destined to become a pastor's wife.

He would go to class and talk to his professor about being married. She told him to take his time, and it would happen. He knew "*something*" was missing in his life because dating became boring. Just as he had on other occasions while seeking for the right answer, he sought direction through fasting and prayer harder.

One day when he was returning a library book back to Florida State University, he ran into his friend whose name was Maco. Maco knew a lovely young lady on the campus. He introduced her and told her that his friend was a pastor. She was surprised that he was a pastor at such an early age. She gave him her phone number, and they went out to dinner that same night. Their conversation was very in-depth with all types of questions regarding her view on relationships.

They started dating, and a year and a half later they married on September 4, 1999. The researcher just knew his life was complete now. On August 29, 2001, this union of marriage was blessed with the birth of our son, Rolous A. Frazier, III. He was the blessing we had been praying for. Every morning this researcher wakes up and tells the Lord, "*Thank You for a wonderful wife and son.*"

Everything was going good at home, but at the church, the deacons were stirring up trouble—they were not subservient to leadership. To the researcher's surprise, the deacons thought that the pastor should be there to preach, and then go home; but there was no doubt that this pastor knew that the Lord had sent him there to be a me there to be a shepherd to the people. These disgruntled deacons had

been indoctrinated by traditional Baptist doctrine. The church wanted to change, but the deacons resisted change. They thought the church belonged to them. When the pastor attempted to change the order of services, the deacons informed the pastor that they are the ones who decided when a change would occur. This was the beginning of trouble at this church.

One may ask the question what made these deacons traditionalists. Some of the pastor's experiences included:

- A request that he pay for his own Pastoral Anniversary although as a
- As a full-time pastor, a salary with no benefits was provided
- When the pastor purchased a requisite new car, they became mad
- If the pastor did not preach, attempts were made to pay the guest preacher out of the pastor's regular salary
- Selection by the deacons of the guest preacher on certain occasions

However, the members were the opposite in their actions and mindset toward their pastor. They wanted to see the church grow. As a result of the people's stewardship, God led the researcher to focus his attention on the *sheep instead of the goats*. During his tenure at Mount Moriah Baptist Church as the pastor, the membership grew from 150 to 500 members. Although the church was growing, the relationships were not growing. It was hard for the researcher to understand how the church could grow physically and financially, but not the pastor. The Lord kept him there for three and a half years.

On the fourth Sunday in 2002, the researcher resigned because Saint John Missionary Baptist Church in Orlando, Florida, called him to become their new pastor.

His elation was so great because of a much needed change from what he was experiencing in Quincy, Florida. It was a mystery as to why St. John Missionary Baptist Church chose a 29-year old young man to assume the pastoral duties that a well-respected 94-year old, *Father of Gospel* had served for 59 years.

The researcher did not know how the people would receive him, but he was thankful for the opportunity.

The researcher thought this second pastorate would be an easy task in his life. He knew that once people got to know him, everything would be good. When he arrived at Saint John Missionary Baptist Church, he prayed and asked God for direction. *The instructions from God were simple and easy. He directed the young pastor to observe what they do and what they say...are they really disciples of Jesus Christ?*

For several weeks, the researcher observed and made notes. One night while reading over the notes he had made, the Lord brought several examples to his attention. He said that:

- The followers of Hare Krishna are known for their particular hair cuts, dress, small tambourines and teachings of idolatry.
- The Muslims are known for their diligence in praying three times a day with their faces turned to the east.
- The Jews are known for their little skull caps, long beards, and black attire.
- The Amish are known for their simplicity of lifestyle, the less modern-style of living and its accommodations.
- The Buddhists are known for their personal shrines.

All of these groups are devoted followers of some human's teaching. They show love—they stick together—they help one another—they eat together—they mourn together—they marry within their religions, but for some reason, there is division among the Christians—those who proclaim that they are following Christ and His teachings.

Over a two-month period at St. John Missionary Baptist Church, the researcher kept a journal of what he observed: member's interactions before, during and after each service. After perusing and assessing the notes taken, this researcher concluded that fellowship and discipleship had to be instilled within the membership. The members did not show kind spirits and a persona which exuberated "followers and disciples of Christ."

God impressed upon the researcher that change had to come to St. John Missionary Baptist Church. First through its member's persona, attributes and characteristics as followers of Christ Jesus. If the St. John Missionary Baptist Church did not exemplify the persona and characteristics of their Lord and Savior, how could they be called His disciples?

Some members had also started to leave St. John Missionary Baptist Church because they wanted to utilize their gifts, talents and abilities but had met some opposition and discouragement from the traditional red-tape procedures by being told, *This is not the way we do things at St. John under the leadership of the former pastor.*

As never before, the researcher became more committed to equipping the saints for the work of ministry, to get them actively involved in ministry and to teach principles whereby they will become fruit-bearing disciples for the upbuilding of the body of Christ.

## CHAPTER TWO

### THE STATE OF THE ART IN THIS MINISTRY FOCUS

Today, some of the things that worked well and effectively in the African-American Church worship experience for the past few decades may not work as well in the millennium age. As Christians, we believe that God has called us to help create the new millennium model for ministry transformation and transition. Therefore, the church must create and implement programs that are relevant to the whole person.<sup>1</sup>

The Church began under a leader with the highest integrity: Jesus, of Nazareth, a teacher and a preacher. Intent on developing an effective working group for ministry in the world, Jesus fashioned a community that looked to God, trusted His judgment and had eyes of vision for claiming the world.

Arguably, society and ministry have changed more in the last ten years than ever before, it is too easy for church leaders to become distracted, confused and lost. As a pastor, planning and passion go hand in hand with effective leadership and church growth. Not only have positive things ended, but things that may have proven positive are no longer effective. In the 21<sup>st</sup> century, Christians must follow Jesus' two great mandates as never before: (1) love the Lord your God (with everything you are), and (2) love others as much as you love yourself. The first we know as the greatest commandment, the second, the

---

<sup>1</sup> Dale Galloway, *Leading With Vision* (Kansas City, MO: Beacon Hill Press, 1999), 6.

“Great Commission.” The first calls us to love, then and only then are we called to participate in the Father’s business of making disciples in every corner and culture of our world.<sup>2</sup>

According to David Wardell and Jeff Leever’s assertion in their book, *Daily Disciples*, it relates to how close discipleship is to being extinct.<sup>3</sup> They argued, “If the truth be told, discipleship as a way of life is never more than one generation away from extinction.”<sup>4</sup> Reverend Dr. Terry Thomas states in his book, *Becoming A Fruit-Bearing Disciple* that “he had to think twice about Wardell and Leever’s point of view regarding the severity of the consequences if members of his congregation could neither lead others to Christ, nor aid in their growth in Christ.”<sup>5</sup>

Sociological research indicates that almost half (49 %) of adult Americans today have had no formal religious training in their lives—ever.<sup>6</sup> As sharers who are linked by calling and tradition to the events in the message of Jesus Christ, we are expected to be servants of God’s Word to the world, teaching what the church teaches. Worshippers are linked by life and experiences with people who are struggling to survive, who are trying to achieve in a secularistic and otherwise problematic society, and the best tool we can give to people is the truth, which is communicated through teaching. By teaching truth,

---

<sup>2</sup> Gary L. McIntosh, *Church That Works* (Grand Rapids, MI: Baker Books, 2004), 11.

<sup>3</sup> David Wardell and Jeff Leever, *Daily Disciples* (Urichsville, OH: Promise Press, 2001), 17.

<sup>4</sup> Ibid., 17.

<sup>5</sup> Terry Thomas, *Becoming A Fruit-Bearing Disciple* (Raleigh, NC: Voice of Reheboth Publishing, 2005), 12

<sup>6</sup> Ibid.

we apply the insights of the faith and encourage people, uplift people, and guide people, after we have won people.<sup>7</sup>

Dr. Thomas further states, “It was my belief that the responsibility of the church was to establish a process to develop its disciples into mature believers. A mature believer can be defined as one who is able to bear fruit.”<sup>8</sup> Scott J. Jones asserts, “The most effective evangelists are not clergy. They are lay persons who give their testimony in appropriate ways when engaged in everyday conversation with their friends, relatives, associates at work and neighbors.”<sup>9</sup>

Marianne Sawick states in her book, *The Gospel in History—Portrait of a Teaching Church: The Origin of Christian Education*, “The apostle is the first to announce the gospel to a city. This insight on the role of an apostle made the author ponder how the members of a congregation would respond if they were asked the following questions:

- Are you capable of leading others to Christ
- After leading someone to Christ, could you assist them in their growth in Christ?
- Could you serve as a go-between to settle a routine transaction of leading others to become disciples of Jesus?

---

<sup>7</sup> Ibid.

<sup>8</sup> Ibid.

<sup>9</sup> Ibid.

- Have you grasped the essence of Jesus' personality in such a way that you could act in His stead in influencing others to become a disciple of Jesus?<sup>10</sup>

The researcher became concerned that members of St. John Missionary Baptist Church lacked training in order to be effective witnesses and to be actively involved in the various ministries which were in need of members. It was evident that there was no structured form of training being implemented at this church. If Jesus took the time to train and teach his disciples, then this researcher had to also develop a training model.

A major responsibility of the leader is to know and read the cultural currents and then figure out, innovative and creative ways for the church to stay at a position of intersection with culture. The church today has to take its cue from God's Word. The job of cultural intersection will call forth the very best leadership the church has to offer. The task is certainly daunting but the potential kingdom advance incalculable.<sup>11</sup>

Today, the church has the potential to be engaged in an adventure of apostolic importance and prophetic potency. The state and mindset of the church, however, is in question. Particularly today, given the oppressive context of culture in which the majority of African-Americans find themselves, there is a need for the church to remobilize its tactical efforts on behalf of the kingdom of God. The black church has been the preeminent social, economic and political force in African-American life. The distinction between religion and spirituality is commonplace. If spiritual interest is on the rise and yet the church isn't the dominant location for exploring this interest, then what

---

<sup>10</sup> Marianne Sawicki, "The Gospel In History: Portrait of a Teaching Church: The Origins of Christian Education," *Church History* 59, no 2 (June 1990):287-288.

<sup>11</sup> McIntosh, Gary L. McIntosh, *Church That Works*, 257.



does this tell those who are leaders? Leonard Sweet says “This is the fourth spiritual Great Awakening in American history, but it’s the first led outside the church.”<sup>12</sup> For the church to get and stay on track, it will take effective leaders. The kind of leaders who intimately feed and feel the heart of the church and willing to undergo the radical change at the personal level.

The day the church is taught by gifted teachers, led by gifted leaders, church begins to fire on all eight cylinders and becomes the salt and light God designed her to be. Nothing short of this kind of vigilance will solve the problem of those outside the church looking to other sources for spiritual guidance.<sup>13</sup>

God wants to work through the function of our minds called *visualization* to accomplish His work on this earth. Great blessings come to mankind first by seeing. The Church began under a leader with the highest integrity: Jesus of Nazareth, a teaching preacher. Intent on developing an effective working group of ministry in the world, Christ fashioned a community that looked to God, trusted His judgment, and had eyes of vision for claiming the world. Our Lord planted the Church intentionally based on truth. He founded the Church in order to have a community with integrity to continue His work in the world when He went back to be with His Father.<sup>14</sup>

The emerging church needs morphic leaders who are determined to experience radical transformation. When that transformation happens, it flows into the teams they lead and the churches they serve. This is where the hard work of leadership must start if

---

<sup>12</sup> Galloway, *Leading With Vision*, 120.

<sup>13</sup> Ron Martoia, *Morph: The Texture of Leadership for Tomorrow’s Church* (Loveland, CO: Group Flagship Church Resources, 2003), 13.

<sup>14</sup> Galloway, *Leading With Vision*, 6.

pastors are going to lead with all diligence, earnestness, effort and zeal as the Apostle Paul challenges us in Romans 12:8.<sup>15</sup> Changing the church and other people is impossible--that's God's business and quite out of our control. What is in the domain of our responsibility is our own health, growth and morphic dynamic. God is going to build His church by changing us. The New Testament paints the radically transformed life as the goal of all Christ-followers. There is the belief that what God will do in the future is now being done in the present, through the preaching activity of those who follow Jesus.<sup>16</sup>

The new generational worshippers seek spiritual relationships which are holistic. These believers are relying on divinely imparted determinations to overcome traditional bias, break down cultural barriers and make progress in kingdom-building. In the African-American church, services must be designed to reach all age groups through the preached word, systematic Bible Study, training, evangelism, youth educational programs, healthcare, socio-economic empowerment and on-going ministry development programs. Pastors are God's agents of change in the church.<sup>17</sup>

African-Americans are called to do more than understand their cultural context. The black church, ignited by such an interventionist agenda, can tactically represent the future kingdom in the present socio-historical moment. The black church can become a present pocket consumed with the force and presence of future kingdom resistance. To be sure, the strategic kingdom goal remains salvation, life lived in the presence of God.<sup>18</sup>

---

<sup>15</sup> Ibid.

<sup>16</sup> Gary L. McIntosh, *Church That Works*, 11.

<sup>17</sup> Ibid.

The Church began under the ministry of an itinerant teaching preacher. The emphasis on teaching was very strong in His ministry because He knew that those who came to hear Him needed truth—truth about God, truth about life, and He shared that truth with them. In fact, so filled was He with truth and so fully shared He the truth that He came to be known as the Truth, as well as the Way and the Light. In His teaching, His major method for developing this community, He was masterful and so engaging that those who heard Him gladly called Him Rabbi, my master. He taught Truth.<sup>19</sup>

In an insightful book, *Sin in the House*, author, George O. McCalep, highlights the caring connections our Lord had with His disciples. He states, “The lack of spiritual development and church growth is a spiritual problem. Mainline churches are declining in membership. Society has an increasing disrespect for the church and her value. Many churches are dying because they embrace the seven last words of the dying church—We’ve never done it that way before.”<sup>20</sup>

McCalep further states “The role of leadership is to provide a definitive path for those who follow. Many churches fail to provide, or fail to communicate the expected course to follow for growth. An unexpected growth course involves much more than having Sunday School or Bible Study class and expecting believers to attend. Rather, there should be a progressive systematic plan of growth established, monitored and reinforced with achievement awards at intervals along the way.”<sup>21</sup>

---

<sup>18</sup> Ibid., 25.

<sup>19</sup> Ibid., 11.

<sup>20</sup> George O. McCalep, Jr., *Sin in the House* (Lithonia, GA: Orman Press, Inc., 1999), 10.

<sup>21</sup> Ibid., 11.

McCalep goes on to say that “A gift-based ministry is more than a class on spiritual gifts. A gift-based ministry is an ongoing church process for employing and utilizing the supernatural gifts given to the believers for the task of ministry. Every believer has been given at least one spiritual gift at the moment of knowing grace (salvation).” “But unto every one of us is given grace according to the measure of the gift of Christ” (Ephesians 4:7).<sup>22</sup>

Every leader has a unique DNA. Leadership DNA determines the kind of ministry giftedness, vision, context fit, philosophy of ministry, personal values, and leadership philosophy and style.<sup>23</sup> Deep effectiveness begins when the gifts of a leader and leadership team find the right home in the ministry context being served. Mission and vision always carry the fingerprints of someone or something. For some churches, the forefathers are the mediators of the church vision. It is the pastor’s vision to use a variety of fresh formats with high aesthetic and artistic emphasis which will present Christ in a caring, creative and credible way. The flavor and shape of the worship experience is radically different from the liturgical church setting, but the missions are the same.<sup>24</sup>

Every Christian should uncover your God-designed purpose, it is a deeply spiritual experience. Most Christians tend to view ourselves as humans having a spiritual experience. A biblical worldview says we were embodied spiritual beings having a human experience. It is important to remember why uncovering one’s sense of missional destiny

---

<sup>22</sup> Ibid., 10.

<sup>23</sup> Galloway, *Leading With Vision*, 54.

<sup>24</sup> McCalep, Jr., *Sin in the House*, 55.

is so important. We need the breath of God's Spirit on our lives, and we need to align our personal mission with the ministry of our local contexts.<sup>25</sup>

According to Dale Galloway in *Leading With Vision*,

If you are unable to do the training yourself, at least take responsibility for bringing in trainers from outside your church to do it for you. But be sure of this—a church that ultimately reaches its vision is one that nurtures people in a learning environment. The early teachers of the Church planned strategically. They intended to guide the awakened intellect, to provide religious answers for the questioning mind, and to offer a systematized body of truth for the questioning soul. The teaching reflected and reported in the New Testament writings mainly involved believers—yes, persons already won to the faith through the preaching of the gospel. But the Epistles also show that what is taught was necessary as follow-up to what is proclaimed. The soundest basis for church growth is not merely to proclaim, but to reach. Teaching the full implication of the proclamation helps to develop a church that has integrity.<sup>26</sup>

A genuine leader is unique. A genuine leader is someone who is concerned about the people he or she is leading, who responds when the trumpet sounds, who turns to God before moving in any direction, who leads by example and who has been called by God to lead. True leaders are predestined to lead people.<sup>27</sup> In order for an organization to fulfill its mission, a team effort is required, especially if it concerns building God's Kingdom. There are many different organizations in the church in which teamwork is required. One would be amazed by the excuses some people make to explain their

---

<sup>25</sup> McIntosh, *Church That Works*, 46.

<sup>26</sup> Galloway, *Leading With Vision*, 56.

<sup>27</sup> Ibid., 29.

unwillingness to cooperate. People who are not committed always find excuses. But when it comes to building God's Kingdom, there is no room for excuses.<sup>28</sup>

Usually adults want to learn the philosophy behind the vision as well as the skills to carry it out. It becomes imperative that to make certain your people know your mission and values, and philosophy. Designing a new ministry is as much attitude as it is mechanics.<sup>29</sup> The key is to train people in essential skills that will aid in the fulfillment of the leader's vision. Visionary leaders must build individuals together into teams and empower them for their ministry. It takes delegation, motivation, patience and an abiding confidence that teams work better than lone rangers. As laypersons are mobilized for significant service, they start to function as a ministry team working together to produce incredible results. When real teamwork happens, the gap between what clergy does and what laity does closes. Surprisingly, the process snowballs, so as you build teams, lay leaders will find ways to build teams under them, and the results are multiplied over and over again.<sup>30</sup>

The researcher will develop and implement a ministry model which will equip the local congregation for the work of ministry, get them actively involved in ministry and teach the principles whereby they will become fruit-bearing disciples for the up building of the body of Christ.

---

<sup>28</sup>Gerald Jones, *Together On One Accord* (Ontario, Canada: Guardian Books, Ontario, 2003), 15, 40.

<sup>29</sup>*Ibid.*, 41.

<sup>30</sup>Galloway, *Leading With Vision*, 71.

## CHAPTER THREE

### THEORETICAL FOUNDATION

Biblical scholar and preacher, Cleophus J. LaRue states in his book, *Power in the Pulpit* that, “The glamour of preaching is measured in one’s ability to present a word that reach a people and move them to want more. His theological conviction is that evangelism is at the heart of all preaching. To win someone to Christ to provoke and engage someone to action on His behalf is the ultimate goal of preaching.”<sup>1</sup>

The prayer of every preacher who loves God’s Word and God’s people should be that one may live a life worthy of the Lord and may please Him in every way; bearing fruit in every good work, growing in the knowledge of God. The prayer of the Apostle Paul for the Colossian church (Col. 1:9-10) was echoed in these words, “We pray that God will also use our preaching to produce such a knowledge of God’s will that others will live to please him and will produce spiritual fruit, resulting in an ever growing knowledge of their God. These priorities indicate that the goal of preaching is not merely to impart information but to provide the means of transformation of eternal souls committed to a preacher’s spiritual love.”<sup>2</sup>

---

<sup>1</sup> Cleophus J. LaRue, *Power in the Pulpit* (Louisville, KY: Westminster John Knox Press, 2002), 111.

<sup>2</sup> Dietrich Bonhoeffer, *The Cost of Discipleship* (New York, NY: Touchstone Books, 1959), 58.

Discipleship is following after Jesus, the Christ—to follow in the footsteps of Jesus, the Christ, Dietrich Bonhoeffer states:

The disciple [He] is called out, and has to forsake his old life in order that he may “exist” in the strictest sense of the word. The old life is left behind, and completely surrendered. The disciple is dragged out of this relative security into a life of absolute insecurity (that is, in truth, into the absolute security and safety of the fellowship of Jesus), from a life which is observable and calculable (it is, in fact, quite incalculable) into a life where everything is unobservable and fortuitous (that is, into one which is necessary and calculable), out of the realm of finite (which is in truth the infinite) into the realm of infinite possibilities (which is the one liberating reality).<sup>3</sup>

“By this everyone will know that you are My disciples, if you have love for one another.” (John 13:35). Discipleship exclusively adheres to Christ’s teaching and persona. The stories of Jesus of Nazareth, both those by Him and those about Him, were told by His followers as the fulfillment of Israel’s hope for a Messiah. They were stories of Jesus’ birth, his ministry of healing and reconciliation, his teachings and his death and resurrection became for them stories about the decisive and central action of God in all of human history. In telling and listening to the stories of Jesus, early Christians made connections with their own lives that made clear to them how God was present. And the uniquely revelatory character of these stories has been confirmed in the experience of millions of people over the ages. The witness of these men and women of faith is that these stories are distinctively true.

The Church began under a leader with the highest integrity: Jesus of Nazareth, a teaching preacher. Intent on developing an effective working group for ministry in the

---

<sup>3</sup>Ibid.



world, Christ fashioned a community that looked to God, trusted His judgment and had eyes of vision for claiming the world. Planning and passion go hand in hand with effective leadership and church growth. What worked so well with Christian worship services for decades does not anymore. But as with many other great works of God, the church must often stubbornly resist change at the start.<sup>4</sup>

### **Biblical Foundation**

The church of the Lord Jesus Christ is the greatest institution that the world has ever known. Christ established it during His personal ministry, and He is its Head. He promised He would be with it through the ages and that the gates of hell would not prevail against it. To it He gave the Great Commission and the ordinances, and for it, He went to the cross. Matt. 28:19-20; I Corinthians 11:23-26; Eph. 5:25. He loves the church, and He wants His churches to honor and glorify Him as His representatives on the earth (Ephesians 3:21; 5:25-27).

Change is a part of God's design. The world has been in motion ever since God created it. While God's personality does not change, the creation changes regularly. God appointed mankind to manage the earth's resources, which includes managing change in an appropriate manner rather than resisting it. One of the most consistent aspects of life is change. Thus to grow and develop in this fast-paced society, people must move with change.

While together on a mountainside in Galilee, Jesus said to the eleven disciples, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all

---

<sup>4</sup>Ron Martoia, *Morph: The Texture of Leadership for Tomorrow's Church* (Loveland, CO: Group Flagship Church Resources, 2003), 50.

nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen (Matthew 18b-20).

These instructions in Matthew 28:18b-20 provide the basis for the primary mission of the church, which is evangelism. The objective of the Great Commission is evangelism. Evangelism is not a function in which congregants of the church have the option to vote “yes” or “no.” It is the essential work of the church. There are concerns of the church that hinge heavily on the production of evangelism. The essential impact of evangelism is how it affects such concerns of the church. The relationship of evangelism to mission is like the relationship of the heart to the body. Mission is the body. It walks and moves in different context. Sometimes the hands are busy and sometimes the feet. Sometimes they eyes are ineffective because the night is so dark that they are useless, and the hands are needed to feel the way. But always the heart beats, sending the blood through the body, nourishing the other organs and keeping the body alive.<sup>5</sup> Evangelism is the heart, both as the pump that circulates the life force and as the seat of emotions. Without emotional fervor of the heart, the love affair with the gospel mission dies. To separate the heart from the body is to kill the body. To take evangelism out of mission is to cut the heart out of it.”<sup>6</sup>

---

<sup>5</sup>Terry Thomas, *Becoming A Fruit-Bearing Disciple* (Raleigh, NC: Voice of Rehoboth Publishing, 2005), 69.

<sup>6</sup>Ibid.

## Historical Foundation

The Historical Foundation is found in Isaiah 6:8 which says, "Whom shall I send, and who will go for us?" When Isaiah heard God's plea, the prophet responded: "Here am I, send me" (Isaiah 6:8). This is God's call to all believers. We will never know the Lord's heart until we see Him as a holy God who is sovereign over all things and who longs to reach out to persons who are separated from Him. Neither will we know God's heart until we recognize that He calls us to go in His name to share the good news with a lost world. He created each one and has a passion to save each one from eternal separation from Him. He raises up believers and grows churches to send them to those who have no hope and no message of salvation. An evangelistic church cannot rest until it reaches the world for Christ, beginning in its own neighborhood and moving out to the world under the Holy Spirit's leadership and power.

According to well-known author, Dr. Terry Thomas, in his book, *Leading Change in the Congregation: Spiritual and Organizational Tools for Leaders*, he presents his argument that "a mobilization process is what stands between seeing needs and accepting the responsibility for the fulfillment of those needs before they can be met. In order for a congregation to begin to be excited, willing and driven to address the needs and attack the social ills of a local context, a congregation must first go through what is called a mobilization process. A mobilization process is a process by which the congregation is made ready through the leadership of a concern individual to deal and rectify the social ills and needs of its community."<sup>7</sup> He agrees with author, Carl S. Dudley

---

<sup>7</sup> Dana L. Robert, "Evangelism" Class Paper, (June) 2006, 1.

who said, “no amount of pressure and no organizational procedure can make someone love another enough to step forward and help.”<sup>8</sup> Dudley states that “Our challenge is to help congregation understand—using the words of Gilbert R. Rindle,

Ministry is no longer a matter of doing what we know how to do best. Nor is it adequate for congregations to continue to do what they did last year. The time and the environment continue to change at a pace that require us constantly to evaluate, to learn a new what our purpose of ministry is, and continually to reinvent to the congregation the needs that face us.

There are numerous ways to mobilize a congregation for social change. There are several ways Rindle identifies that are basic to a mobilization process for a congregation. Each congregation has a unique call to ministry. The uniqueness is determined largely by the congregation’s location and the make up of the congregation. Rindle uses the book of Nehemiah as a biblical reference to support seven basic steps involved in the mobilization process. The seventh step, Dr. Brown adds, is the most important in the mobilization process. To mobilize a congregation to embrace the social ills and needs of the community, the following are some basic steps in a mobilization process for a congregation:

- The necessity of a leader who has a burden for the task
- Define the turf (physical boundaries) of the congregation
- Address the fears of the congregation – The Usability of Prayer
- Make the congregation constantly aware of her identity and identities
- Make the ministry of caring become contagious throughout your congregation

---

<sup>8</sup>Ibid., 3

- Maintain the motivation, enhancing the congregation's spirituality
- The empowerment of mobilization through preaching<sup>9</sup>

*"If this does not concern me"* is probably the most common excuse people use as to why they do not get involved ministry. This type of attitude can be very easily adopted by a congregation or is the unspoken attitude of many congregations. If a congregation feels that the issue, the problem, the concern is beyond its jurisdiction, more times than not, the congregation will not feel compelled to respond to that issue, problem or concern. Therefore, to prevent a church from becoming sociological cocooned, having little interest of reaching beyond the church's family or tribe, it is essential that the turf of a congregation be defined in order for a congregation to being to feel responsible for what takes place within the congregations' domain."<sup>10</sup> It is the author's opinion that the most powerful and effective tool that a congregation has to combat fear is prayer. A ministry of prayer is essential if a congregation is to become mobilized to embrace the social ills and needs of their community. A feeling of empowerment is in knowing that the church can do that which appears to be beyond our strength because God is with us.<sup>11</sup> It is Brown's presupposition that reaching out to others is a strong indication that God has reach one from within. For each member to have a willingness to reach out to others, there must exist within each member a compulsion to serve. Each member must come to a point where they feel that helping others is not something that they do, but

---

<sup>9</sup> Thomas, *Becoming A Fruit-Bearing Disciple*, 7.

<sup>10</sup> Ibid., 10.

<sup>11</sup> Ibid.

rather something that they must do. Our desire to serve must extend beyond the sense of duty. For instance, Jeremiah's desire to preach to the nation of Israel came out of a compulsion to serve. Jeremiah 20:9 says, "Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." Before they were permitted to carry out their mission of being witnesses to Christ's suffering and resurrection, the disciples had to have a compulsion for witnessing.

There must be something beyond the mere recognition of one's duty that motivates one to use his/her gift or resources to help/serve others. Developing one's spirituality is the means by which one seeks to be drawn closer to the Eternal. Spirituality is defined by Renita Weems, an Old Testament Professor at Vanderbilt University who defines spirituality as "something to be recovered—something you misplace and recover a thousand times in a lifetime." One is a way of walking, a manner of life and an attitude that is under the influence of the Spirit of God, which in turn guides one's thoughts and actions."<sup>12</sup>

Just as people enter the church and become responsible members, others walk out of the "back door" disillusioned or hurt. According to McIntosh, an equal number of people are coming in and going out, the church appears to be growing when it has actually plateaued.

In the early church, the quality of the Christians' relationships in the group setting was the measure of their Christian authenticity. Scripture records that the first disciples

---

<sup>12</sup>Gary McIntosh and Glen Martin, *Finding Them, Keeping Them: Effective Strategies for Evangelism and Assimilation in the Local Church* (Nashville, TN: Broadman & Holman Publishers, 1992), 15.

met in large groups for public worship and in small groups for fellowship. It was in the small groups that people found a strong sense of bonding that resulted in effective ministry. Relating to small groups, as well as to large crowds, was the key to communicating the gospel and generating enthusiasm.<sup>13</sup>

There are people around you every day who are waiting for someone to care enough about them to offer a warm, genuine invitation to the fellowship of their church. Recent studies have found that one-fourth of the unchurched people say they have never been invited to church but would come if they were invited. They long to have someone proclaim to them that he is excited about his Christian faith and equally as enthusiastic about his church.<sup>14</sup> Churches made up of Christians who are present in the lives of non-Christians will learn to proclaim the good news.<sup>15</sup>

Effective churches have specific ministries designed to help people identify with their purpose, vision, and commission. Effective churches have specific ministries designed to help people break down the walls of confrontation, isolation, stagnation and fragmentation. These ministries make the people accountable to one another and urge the people to continue to move forward in their growth.<sup>16</sup>

Throughout the Scriptures, God has done some wonderful and miraculous works for people who have gathered at the well. Daily, shepherds gathered their flocks and drew water from the well. Daily, travelers, sojourning from one location to another in the hot

---

<sup>13</sup>McIntosh and Martin, *Finding Them, Keeping Them: Effective Strategies for Evangelism and Assimilation in the Local Church*, 32.

<sup>14</sup> Ibid., 132.

<sup>15</sup> Ibid., 133.

<sup>16</sup> Ibid., 134.

and dry climate, drew water from the well. Daily, the women gathered, in keeping with their traditional role, at the well, to draw the water that would help them carry out all of the activities that would physically sustain them and their families for the day.<sup>17</sup>

As the leader of a large or small group session, it is important for him/her to share with students that the road to deepened spiritual fulfillment is accomplished through a disciplined spiritual life. That disciplined spiritual life must be marked by determined outcomes—a closer walk with Jesus, a desire to spend more time in the word of God, a prioritizing of time spent with the Word of God, an applied faith in daily living, a is part of the problem rather than the solution. What an indictment on the church that we have the power of God through His Son Jesus Christ, yet fall short because the church esteem tradition over life change. The spirituality hip-hop offer is attractive but can't provide consistent holistic solutions—internal peace and sustainable life change.<sup>18</sup>

Among all worship styles and ministry approaches, those of the African American congregation should be on the front lines of change. Make no mistake, African American congregations have helped bring about social change for the cause of Christ, but in the the church is called to all nations to make disciples: “And Jesus came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations’ (Matthew 28:18-19).” Nations are made up of generations, cultures and subcultures, and the church must speak into them all to carry out the mission given to the church by the Lord. Our God who has the authority will empower the church to reach this culture for His kingdom.

---

<sup>17</sup>McIntosh and Martin, *Finding Them, Keeping Them: Effective Strategies for Evangelism and Assimilation in the Local Church*, 132.

<sup>18</sup>Ibid., 132.



### **Theological Foundation**

The Theological Foundation is that we are to join the Lord in seeking a person's redemption. The Great Commission focuses on reaching lost people with the message of Christ so they can repent of their sins and be saved. Christ seeks the lost in a variety of ways; but in every instance, the gospel must be declared to them (Romans 1:16; 10:14). Churches and believers must find ways to engage lost people, to witness to them and to lead them to Christ. In spite of people's religion, interest in God, or high morals, they never can achieve what only God can give.<sup>19</sup> Someone must open the truths of the gospel to them because they are dead to God and the things of God.

If the gospel and Christian ministry are to be relevant, it must address real needs offering hope to the hopeless. Part of reaching the community involves a relevant creditable local church which transparently cares and is involved in the lives of the people and the life of the community.

The Christian Church must infiltrate the community. The church must care about the things that are causing pain in the community. The church must be willing to talk and walk with those who are yet unsaved, but in need of loving support. If the unsaved are to believe that God loves them and cares about them, they must see God's love and concern exhibited in and through the Church. The church has the responsibility of representing Jesus, the Christ, to the world, ministering to them genuinely and effectively.

---

<sup>19</sup> Ibid., 49.

## Theology of Transition and Transformation

In the late 1980s, a movement began across the United States and Canada that directly impacted the shape of many protestant congregations. The realization that some denominations were losing large numbers of members radically caused alarm. It was determined then, and championed by a number of notables, that church growth in our culture will require a different kind of congregation ... one dedicated to evangelization, maturity in the Christian life, and relevant local and global mission in the pursuit of justice.

Transformation begins when a congregation discovers that reaching the un-churched and making Christian disciples is the single most important task that a congregation engages in together. Close behind are the courageous acts of mission and justice that address the systemic causes of injustice, hunger and other forms of corporate sin and oppression. The Bible is clear on these matters. Both the Hebrew Scriptures and the New Testament connect a vital relationship with God with acts of compassion, mercy, justice and goodness.<sup>20</sup>

Becoming a transformational church is not easy.<sup>21</sup> There are important things to realize in the process. Within this complex conversation, some church growth analysts suggest three “basic” church types for consideration:

Traditional congregations are defined as local churches that primarily express their life with a focus on membership, money and maintenance. These congregations repeat the same patterns over and over again. They are predictable, usually stable, but often dying a slow death. Such congregations focus more upon the past and

---

<sup>20</sup>Renita J. Weems, *Listening for God* (New York: Touchstone, 1999), 46.

<sup>21</sup>*Ibid.*, 47.

constantly remember the way things once were. Here the emphasis is upon volunteering, maintaining committees, and repeating the usual programs year after year with essentially the same people involved.<sup>22</sup>

Within traditional congregations, change comes very slowly and change is often fought with conflict or resistance. Power brokers frequently surface if the rules begin to change. Decision-making is troublesome, “We want to grow, but not if anything changes!”<sup>23</sup>

Transitional congregations are seeking to identify new possibilities and make bold steps forward toward a carefully articulated mission with accompanying vision and values. These are congregations ready to “let go of control.” These, too, are conflicted congregations, but the leaders are determined to stay focused on the primary objectives of the church and engage in carefully crafted and appropriate outreach. Emphasis here is not on programs but on people, and how to meet the needs of the internal constituents as well as those outside the congregation. The risk is that some people will threaten to leave if the changes are made or seem too radical.<sup>24</sup>

Transformational congregations are turned toward the future. Decisions in these congregations are more focused on those outside the church than those inside the church. This is a leadership matter of the utmost importance. The role of the pastor and staff shifts radically, and each constituent discovers his/her spiritual gifts, identifies a ministry/mission, and engages in it with the support of the congregation. These congregations are mission stations. The emphasis is more like that of a movement or an organism ... shifting and changing as needed with vibrant worship, study and dynamic leadership. High expectations!<sup>25</sup>

---

<sup>22</sup> Ibid., 48.

<sup>23</sup> Ibid.

<sup>24</sup> Weems, *Listening for God*, 49.

<sup>25</sup> Ibid.

Author, G. Edwin Zeiders, lists *Seventeen Dynamics in a Vital Congregation*:

1. The Bible is viewed as the foundation for ministry and mission.
2. The congregation has a clear sense of mission and ministry with a solid grasp of their own context.
3. Both laity and clergy are equipped to lead worship and the group life of the Church.
4. Laity identify and use the spiritual gifts for ministry through the local congregation and in the community.
5. An emphasis is placed upon conversion, commitment, and spiritual growth recognizing the many and diverse ways the Spirit works in the lives of people.
6. Prayer ministries are related to study, spiritual growth and outreach.
7. Christian tradition and theology are studied and utilized in the life of the congregation.
8. Christian education is related to discipleship, mature Christian faith, growth and life. Accountability structures are established and implemented.
9. The congregation is engaged in connectional and contextual global ministry.
10. Membership training is rigorous, raising expectations for discipleship and servanthood.
11. Preaching is the proclamation of the Gospel for response, decisions and action.

12. The congregation cares deeply about the human condition and responds appropriately with interventions that are both prophetic and pastoral.
13. Stewardship focuses upon time, talents, gifts and service. The tithe is considered an important part of the giving patterns of the congregation and its leaders.
14. Cooperation with other congregations and denominations is normative reflecting an ecumenical and inclusive spirit and commitment.
15. Laity are equipped for evangelism, mission and justice ministries regularly, and commissioned to serve.
16. There is a spirit of warmth and hospitality faithfully practiced within and through the life of the congregation. Guests are welcomed and embraced.
17. Ministries are provided for and with persons with handicapping conditions.<sup>26</sup>

### **Theology of Preaching for Development of Ministry Consciousness in a Local Congregation**

Jesus made preaching the central responsibility of pastors. Luke 8:1 says, “Jesus traveled from one town and village to another, preaching and telling the Good News of God’s Kingdom. Immediately after He called the twelve apostles “they went from village to village, preaching the Gospel (Luke 9:6).” After He arose, He told His ambassadors that the Gospel “will be preached to all nations” (Luke 24:47). Following Pentecost, new servants of our Lord “went from place to place preaching the word” (Acts 8:4) Peter tells Cornelius the MOTIVATION for so much preaching: “He (Jesus) ordered us to preach to the people (Acts 10:42).” St. Paul states the REASON for the

---

<sup>26</sup> Ibid., 50.

apostles' assignment: "God gladly decided to use the foolishness of or preaching to save those who believe (I Cor. 1:21)."<sup>27</sup>

Kurt Brink, author of *Overcoming Pastoral Pitfalls*, presents the philosophy of three pastors regarding preaching:

Roger Sommer, who states:

A pastor is to regard the preaching of the Word as his highest work and his office as a sacred charge, because he is the servant of God. He is God's mouthpiece, as Peter said: "If a person speaks, let him say what God says (I Peter 4:11)."<sup>28</sup>

Rudolph F. Norden, who states:

The pastor rises to his full stature as a Christian theologian in that high moment when he enters his pulpit. This is his shining hour, his golden opportunity to proclaim the kerygma of Christ crucified for sinners. Not only does he reach what is most likely the largest assembly of the week; he reaches it in an atmosphere of worship and prayerful attention. This is an opportunity not to be muffed.<sup>29</sup>

Dr. Oswald Hoffman, who comments:

Christian preaching—wherever it still reflects the spirit of the New Testament—comes from the heart of a man who has been touched personally by the compassion in Jesus Christ. He trusts Christ himself for personal salvation, with everything that it implies. He hasn't reached out for him. As the preacher mounts the pulpit, Christ is reaching out to him again for his heart and his hands, In the Word He has given Him to preach to others.<sup>30</sup>

The important task of any pastor is to prepare sermons that will communicate the whole counsel of God to people in a warm and caring way." He further stresses that "A

---

<sup>27</sup> Ibid., 51,

<sup>28</sup> Kurt Brink, *Overcoming Pastoral Pitfalls* (Concordia Publishing House, St. Louis, MI, 1997), 30.

<sup>29</sup> Ibid., 31.

<sup>30</sup> Ibid., 36.

pastor is to regard the preaching of the Word as his highest work and his office as a sacred charge, because he is the servant of God. He is God's mouthpiece, as Peter said: "If a person speaks, let him say what God says (I Peter 4:11)."<sup>31</sup>

Satan's greatest victories over preachers are won when he successfully keeps them from prayer, Bible Study, devotional life and Christian growth. The marvel, beauty and wonder of the Christian experience is that ultimately it is and should be utterly personal.<sup>32</sup>

Scripture states very emphatically that a pastor needs to be a capable teacher. Saint Paul writes to Timothy: "A pastor must . . . be able to teach" (I Timothy 3:2). He writes in similar vein in II Timothy 2:24: "A servant of the Lord . . . must be a good teacher." Timothy is to instruct men in the faith "who will also be able to teach others." (II Timothy 2:2)<sup>33</sup> Seminary donors say: "A man who is a good teacher, prepares his lessons well and applies [the] same to himself and to his flock. He is a good example in all he does."<sup>34</sup>

The Christian teaching responsibility of an under shepherd does not cease with churches provide educational opportunities of all kinds so as to accommodate as many people who may not be as knowledgeable of the resources which are available for Biblical study.<sup>35</sup>

---

<sup>31</sup>Kurt Brink, *Overcoming Pastoral Pitfalls* (Concordia Publishing House, St. Louis, Missouri, 1997), 30.

<sup>32</sup>*Ibid.*, 31.

<sup>33</sup>*Ibid.*, 32.

<sup>34</sup>Cleophus J. LaRue, *Power in the Pulpit* (Louisville, KY: Westminster John Knox Press, 2002), 40.

<sup>35</sup>*Ibid.*, 45.

A pastor is a shepherd of blood-bought souls, who knows the sheep, feeds them with the Gospel, guides them, counsels them, and warns them against dangers of their soul. A pastor is available and doesn't whitewash God's Word, but preaches the Word of God. No other calling is more precious or bestows greater blessings on human beings.<sup>36</sup>

The researcher has been around and active in the church all of his life, however, the Lord has been the Author and Finisher of his faith since his early teens when he opened his heart, confessed with his mouth and began living a life for the Master's use. Without question, being a fruit-bearing witnessing disciple is one of the greatest rewards in this researcher's personal life.

### **Theology of Holistic Ministry**

Holistic ministry takes place in a holistic church. There is an indescribable quality about a church committed to living out the gospel that whispers to your spirit: yes this is how Christ meant his followers to live together. The church may not be perfect—and no church is—and the vision may not be fully realized, but the active presence of the Spirit can be felt, bringing renewal, growth, and transformation both within the church and in the community. A Christian community that is spiritually dynamic, sacrificially caring, boldly prophetic and lovingly nurturing is God's chosen vessel for authentic change in persons and in society. Holistic congregations can take many forms, but they share certain attributes in common: a holistic understanding of the church's mission, dynamic spirituality, healthy congregational dynamics and holistic ministry practice.<sup>37</sup>

---

<sup>36</sup>Ronald J. Sider, Philip N. Olson and Heidi Rollan Unruh, *Churches That Make A Difference* (Grand Rapids, MI: Baker Books, 2002), 15-16.

<sup>37</sup>*Ibid.*, 18.



The holistic church:

- Teaches a ministry vision that integrates discipleship, evangelism and social action, and works toward both spiritual and social transformation.
- Supports a spectrum of social action that includes charity, compassion, community developments, public policy and justice advocacy, addressing both individual and systematic sources of human problems.
- Sees ministry as fundamentally relational, seeking to develop long-term relationships with ministry recipients and welcoming them into church fellowship.
- Calls, trains, equips and organizes members for ministry, building on the full range of spiritual gifts.

No church will travel the same path to becoming a holistic congregation.

Each congregation starts in a different place, has a unique makeup and character and ministers to a particular community. While there are no simple 1-2-3 steps to holistic ministry, there are three distinct phases that most churches experience along the way. Some of the points under each phase may follow in sequence; others may develop simultaneously.

- Prepare the leadership team. Develop a team of leaders (clergy and lay) who share spiritual passion, a holistic theology, and positive working relationships.
- Prepare the congregation. Strengthen the congregation's spiritual vitality, Relational health and holistic theology.

- Nurture a commitment to outreach. Develop an “outreach-minded focus and build bridges of belonging and love with the community.”<sup>38</sup>

Jesus the Messiah fulfilled the prophecies by offering transformed relations with both God (vertical transformation) and neighbor (horizontal transformation). Jesus welcomed sinners, assuring them of the Heavenly Father’s eagerness to forgive prodigal sons and daughters. God created people to be connected by webs of social relationships. Individual lives are woven together in a complex fabric of families, cultures, ethnic groups, social institutions, and political and economic structures. Individuals need to hear the glorious gospel that God freely forgives all who repent. Individuals need to experience the Spirit’s transforming grace that changes liars and adulterers into truthful neighbors and faithful spouses. Without the inner divine healing of broken persons, no amount of good legislation to correct social injustice will be adequate.<sup>39</sup>

Salvation involves the whole person, body and soul. Salvation also includes the restoration of wholesome community among Christians. While salvation is a personal experience, it also has global and cosmic implications. Each of us must personally respond to the invitation to become a child of God. The vertical dimension of salvation—the reconciliation of humanity with God—must be accompanied by a horizontal dimension. The story of the exodus helps us understand the relationship between our salvation and our calling to holistic ministry. The Bible insists that we cannot enjoy a right relationship with God without also pursuing right relationships with our neighbors. Both Jeremiah and John teach that peace with God is inseparable from

---

<sup>38</sup>Ibid., 19-21.

<sup>39</sup>Ibid., 33.

doing justice for poor people and helping those in need (Jeremiah 22:13-16; I John 3:17). The prophets harshly denounced the Israelites because they thought they could please God with their liturgical worship while they continued oppressing the poor.<sup>40</sup>

The experience of salvation begins with conversion—an inner spiritual renewal that changes external behavior. The Greek words for conversion (*epistrepho* and *metanoia*) refer to a turning around, a change of mind, the transformation of every aspect of behavior that displeases God. That is possible only in the power of the Holy Spirit. The New Testament offers a radical hope that the Holy Spirit can powerfully transform broken people. Church that works Because of the power of the gospel to change lives from the inside out, holistic ministry views people from a transformational perspective. God knows each of us by name—not by deed. God focuses not on a person's present circumstances but on the divine plan for his or her future. "Do not remember the former things, or consider the things of old. I am about to do a new thing; now it springs forth, do you not perceive it?" (Isaiah 43:18-19) Holistic ministry looks beyond the need to the "new thing" that God desires to do in each person's life by the Lord's own power and goodness (Titus 3:5). The church accepts people at the point where they are, but we also believe that God changes people." Consequently, the aim of the holistic ministry is not just to help people but to invite them into a process of transformation through conversion and regeneration by the Spirit. Secular agencies may be effective in meeting people's present needs. People who do not know the Lord might succeed in becoming drug-free or financially independent, but only when people are reborn through the Holy Spirit do they also become wholly new creations, receiving from Jesus abundant life both in this

---

<sup>40</sup>Ibid., 41.

world and in the next (John 10:10). Further as people are transformed, they become vessels for God's love to spill over onto others.<sup>41</sup>

Effective holistic ministry leaders share certain characteristics. As with every aspect of holistic ministry, developing these qualities is a mysterious process that blends divine grace and human response. As leaders respond in faith to God's calling, the Holy Spirit "superintends, empowers, equips, gifts, guides, directs, disciplines, provides insight and delegates the authority to lead. Before people are leaders, they are disciples. Christ. To lead people in loving their neighbors, leaders must love God with their whole heart, soul, mind and strength (Mark 12:30-31). They must have a growing faith, sound doctrine and an earnest prayer life. And they must be able to discern the Holy Spirit's leading. Following Jesus' example, good leaders carve out time to spend alone with God, renewing their commitment and listening for the still, small voice of the Spirit. Personal spiritual renewal is the pillar upholding a leader's public ministry. "The tree is known by its fruit" says Matthew 12:33. One core fruit of discipleship in a leader's life is integrity and strength of character (I Timothy 3:2-10). People will not follow leaders they do not respect and trust. Holistic ministry leaders can easily become frustrated with the church, even critical of the church—but the bottom line must be love for God's people. The ideal for leaders is Christ's love for the church, which Ephesians 5:25 compares with the faithful, self-giving love between husband and wife.<sup>42</sup>

Only a loving servant leader can navigate the difficult balance between nurture and outreach, displaying deep concern for the congregation's welfare without pandering

---

<sup>41</sup>Thomas, *Becoming A Fruit-Bearing Disciple*, 79.

<sup>42</sup>Ibid., 80.

to self-indulgence. When a leader pushes people to leave their comfort zone, they can tell if the leader has their best interest at heart, or if they are being used to fulfill the leader's personal agenda. Godly leaders do more than just preach about love as an the moment to the promise of the future goal. As the vision becomes reality, leaders use success stories to strengthen the vision in others and galvanize further action.<sup>43</sup> In word and deed, in ways lofty and menial, they display the heart of the Good Samaritan. Christ like love often entails great personal risk and sacrifice.<sup>44</sup> Visionary leaders move from a perception of a need to a plan of action.

As effective holistic ministry leaders help the congregation take ownership of the vision, they also recruit and empower the congregation to participate in the ministry vision. A leader reminds the congregation that each person has a valuable piece of the ministry puzzle, and they help members discern where their pieces fit.

A catalyst is something that sparks an active response. Many alleged leaders can spin grand visions—but somehow, little seems to come of them. Real leaders make things happen. They are not just satisfied with dreaming dreams; they work to bridge the gap between dreams and reality. They turn ideas into action. Holistic ministry leaders often have entrepreneurial, charismatic personalities that magnetically sweep people and events along behind them. Others are behind-the-scenes leaders who quietly and efficiently accomplish their goals. Leaders function with different styles at different paces, but they are driven by an energy that does not rest until they see the desired

---

<sup>43</sup>Ibid., 81.

<sup>44</sup>Ibid.

changes. They are strategists with a grasp of the steps needed to achieve a plan, and when faced with obstacles, they construct alternate routes.<sup>45</sup>

A catalyst by its nature is not a one-person show. Catalysts are not remarkable for the amount of work they get done but for the accomplishments of others that they inspire and coordinate. They bring “the power of ethical, inspiring influence and enablement” to bear in getting others to join in working toward their vision. Leaders must be comfortable with delegating. For many, this may involve a paradigm shift in their understanding of the function of a leader—from doing ministry to preparing others to do ministry.

Within the congregation, leaders must be able to help people connect the dots between their skills and spiritual gifts, their ministry calling and the needs and opportunities at hand. When ministry participants were asked how they came to be involved, they typically answered that the pastor or ministry leader had personally invited them. Good leaders prayerfully select and persistently recruit people for ministry, not leaving it up to the members to plug themselves in. People may not recognize their own talents, or it may not occur to them to apply their “secular” skills to ministry. They may think they don’t have the time. They may think the church already has all the help it needs. They may be a “Jonah,” hiding a calling they are reluctant to follow. Leaders must discern the setting where people’s gifts can blossom and gently but persuasively draw them into it. Changing seasons of ministry call for an evolving style of leadership.<sup>46</sup>

---

<sup>45</sup>Ibid., 79.

<sup>46</sup>Ibid., 80.

Leadership development is part of God's plan for the church. The gifts of leadership are to be used "to equip the saints for the work of ministry (Ephesians 4:12)." Tools such as temperament and personality indicators (e.g., Myers-Briggs) can help assess an individual's potential place in the leadership team. Jesus prayed before selecting His disciples, prayed for His disciples, and then prayed for future generations of their disciples (Luke 6:12-13) (John 17:9-20).

What does a church needs to make a difference? The church needs leaders with a growing relationship with God and passion for sharing Christ's love with the lost and broken. Leaders who minister with bold faith, gracious humility, risk-taking flexibility and a balanced perspective on life and ministry. The church needs leaders who are connectors, catalysts and agents of change.

The importance of hanging with Jesus is to allow the transference of His character and behavior upon those who have decided to be His disciples. In Matthew 11:28-30, Jesus said, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye will find rest unto your souls. For my yoke is easy and my burden is light." The phrase "come unto me" is a discipleship. For Jesus' disciples to learn of him and be taught by him, they had to be yoked with him. The idea of a yoke carried two meanings. First, "a yoke is a device that is placed over the head and shoulders of a farm animal, such as an ox or horse, to enable it to work. But it is also a rod under which people were sometimes required to pass in order to show allegiance to a conqueror. "To learn to do what Jesus

did, disciples of Jesus must be attached to Jesus and their allegiance must be pledged to him.”<sup>47</sup>

The purpose of being yoked with Jesus is to build a relationship. This is important because only through a relationship. This is important because only through a relationship with Jesus can his disciples be taught what Jesus would have them to learn. Through this relationship, the disciples were able to understand the meaning of Jesus’ words, as Jesus demonstrated his words before them. “Come to me” and “follow me” are actually invitations to build a relationship with Jesus.<sup>48</sup>

Relationships are built by hanging around and spending committed time with the person or persons with whom you desire to have a relationship. Emulation in some form or fashion is a certainty in a relationship. It is a known fact that if you hang around a person long enough you will find yourself unknowingly mimicking that person’s behavior. Without thought or practice, our behavior begins to reflect the person or persons with whom we constantly share our time. Rev. Jessie Jackson claims that if you tell him who your friends are, he will be able to tell you what you are like. Emulating Jesus’ behavior comes as a result of hanging around him. “Philippians 2:5 tells us that we are to have the mind of Christ....This verse says that we are to think like Jesus thinks. In the Greek, the command is in the form of the verb *phroneite*, the plural imperative of the verb *phroneo*, ‘to think or to be minded in a certain way.’ Our mind is to have the same

---

<sup>47</sup>Sider et al., *Churches That Make A Difference*, 87.

<sup>48</sup>Ibid., 89.



characteristic that Christ's mind has. "Beginning to like Jesus is essential to becoming a fruit-bearing disciple. Proverbs 23:7a says, "For as he thinketh in his heart, so is he." As we begin to think like Jesus, our lifestyle will begin to be an emulation of Jesus' behavior.

As a result of hanging around Jesus, a disciple will at the minimum learn:

- To be guided by the Spirit.
- To adopt the attitude of servant in defining one's relationship to others
- To view others with compassion
- The power of faith
- How to forgive
- To love others unconditionally
- To pray more effectively<sup>49</sup>

In hanging around Jesus, a disciple of Jesus will notice how the Spirit of God greatly empowered, directed and guided Jesus' life. One cannot begin to understand Jesus' behavior without having some understanding of how the Spirit of God influenced and impacted his life. "Jesus was a person, who was pure, peaceable, gentle, merciful, fruitful and honest." However, "Jesus' life took the shape it did because He believed that the Holy Spirit was upon Him." In Luke 4:18-19, Jesus identified the Spirit of God as the source of empowerment for His mission. It reads, "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind,

---

<sup>49</sup>Thomas, *Becoming A Fruit-Bearing Disciple*, 81.

to set at liberty them that are bruised, to preach the acceptable year of the Lord.” Jesus believed that He had been anointed by the Spirit to carry out His mission.<sup>50</sup>

Perhaps the most descriptive identification of a disciple of Jesus is that of being a servant. Jesus even encouraged and admonished His disciples to aspire to become a servant. A classic example is when the mother of James and John asked to grant her two sons the privilege of sitting on His right and left side in His kingdom. That situation afforded Jesus the opportunity to teach His disciples about greatness. Jesus defined greatness in terms of servant-hood. Matthew 20:25-28 records Jesus sharing with His disciples in the following manner:

But Jesus called them unto Him, and said, Ye know that the Prince of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister: And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.<sup>51</sup>

The Greek word in the New Testament for “ministry” is *diakonia*, which means the office or work of a servant, attendant, minister or deacon. Matthew 20:28 addresses the purpose of the Son of man’s life. It says, “Even as the Son of man came not to be ministered unto, but to minister, and to give His life for a ransom for many.” The Greek word used for ministered in Matthew 20:28 is *diakoneo*, and the Greek word used for minister is *diakonos*. Both words mean to be an attendant, a table waiter, busboy, or to run errands. Greatness, as defined by Jesus, is attending of the needs of others.

---

<sup>50</sup>Ibid.

<sup>51</sup>Ibid., 82.

Therefore, the highest aspiration of a disciple is to seek to become a servant to others. It is not about sitting at the head table. It is about serving others.<sup>52</sup>

Disciples of Jesus will not bear fruit to fruition if their hearts have not been invaded with humility. Humility is hard work in the spiritual journey. However, stay encouraged for it takes time to learn humility. In the soil that bore fruit to complete fruition, Jesus said that it was done with much patience. Maturity takes time, and it cannot be accomplished without patience. A disciple of Jesus might be prone to rashness, suddenness, recklessness, haste, heedlessness and impetuosity. Patience enables a disciple of Jesus Christ to live against appearances. It provides a sense of confidence in the providence of God knowing that, wherever we are, we have been placed there by the will of God.<sup>53</sup> A disciple of Jesus must always remember that Jesus is our example in all things. We are following in His footsteps. Christ would never have become the Savior of the world without embracing humility.

The focus of this ministry project is to (1) develop a ministry model which will bring members' ministry consciousness to another level through the preaching and teaching sermons of the researcher, (2) utilize a variety of Biblical resource materials for spiritual growth and (3) motivate members to get involved and join at least one ministry of the church for kingdom building. Members of St. John Missionary Baptist Church will be asked to voluntarily participate in this project by consenting to answer a pre-questionnaire/survey. It is this writer's mission to develop a model for ministry which will bring about changes in the lives of this targeted group of participants. From the

---

<sup>52</sup>Ibid., 154.

<sup>53</sup>Ibid., 155.

church members' participation in the various activities designed in this model, changes will occur as evidenced when the members become fruit-bearing disciples whose commitment will lead to ministry involvement and consciousness.

## **CHAPTER FOUR**

### **METHODOLOGY**

The focus of this ministry project was to (1) equip a targeted group of laity--new members as well as “seasoned” members--with spiritual tools from God’s word that will assist them in developing a closer relationship with God, (2) motivate them to become more ministry-conscious and (3) commit their talents, gifts and abilities by joining at least one ministry at St. John Missionary Baptist Church. These tools were offered through the preaching and teaching sessions of the pastor in an effort to empower the participants whereby they would become more ministry conscious in the work of the Lord and to use a variety of Biblical resources for spiritual growth.

The researcher also preached and taught a six-week series of sermons dealing with ministry focus, ministry involvement and ministry consciousness. Each participant was surveyed for their understanding of the importance of ministry. The researcher taught a series of structured classes to educate each participant and to increase their levels of knowledge regarding ministry involvement and fulfillment. It was the researcher’s goal to spiritually direct the targeted group through the ministry model which was developed and implemented during six weeks of interactive activities. CDs, DVDs, cassette tapes and printed materials were given to each participant. Each participant took notes, wrote comments and utilized resource materials to educate, refresh and renew their mindset about the effectiveness of ministry. The purpose of the tapes, CDs and DVDs

was for the participant to hear, practice and utilize these tools in their spiritual growth and maturity.

The researcher's final phase of this project consisted of one-on-one interviews whereby each participant had an opportunity to express the impact that this ministry model had upon their consciousness.

The researcher's methodology for the project included meeting with small- and large-groups during Tuesday evening Bible Study and teaching sessions, preaching of sermons and conducting one-on-one heart-to-heart ministry focus sessions entitled F.A.T.(Faithful, Available and Teachable) for the participants.

The purpose of the F.A.T. sessions was for each project participant to express to the researcher their understanding of ministry involvement, their commitment to kingdom-building and to develop and/or strengthen their personal relationship with God. Information and materials was provided and assisted the participants in clarifying, establishing and re-establishing their relationship with God. The spiritual techniques this researcher implemented included introducing the proper use of various translations of the Bible, Biblical resources and materials regarding becoming a fruit-bearing disciple.

### Hypothesis

After going through the pre-survey/pre-questionnaire data and learning more about spiritual responsibilities of fruit-bearing disciples (from the authorities who served as mentors) within this targeted group, the researcher discovered that a large percentage of his local African-American Baptist Church lacked ministry-consciousness and ministry involvement in kingdom building. This data was the foundation as to why

various ministries at St. John Missionary Baptist Church did not have a representative number of active members.

After further investigation, the researcher became cognizant of the fact that many members needed training and nurturing for spiritual maturity. It was disheartening to learn that many members did not utilize Biblical resources which are available in other formats such as, CDs, DVDs, print and multimedia. New and “seasoned” members only picked up their Bible when they came to church on Sundays or Tuesday evenings. There were no structured classes held whereby the laity could discover and empower themselves to develop a closer relationship with God. It was during an analysis of the data that the researcher discovered that “true fulfillment comes through true involvement.” Sunday after Sunday appeals were made for members to join and become active in a ministry at St. John Missionary Baptist Church, but ministry membership was not increasing.

The researcher discovered that his ministry consciousness and ministry-mindset was the result of the teaching and preaching he had received as a “church student”—he had been taught the principles of true discipleship, servanthood and ambassadorship. Moreover, he had been given the tools and instruction on how to use those tools to develop a closer relationship with God. It would be a great error if any adept craftsman would give an apprentice a tool of the craft, tell the person to begin work, yet the skilled craftsman did not show the apprentice how to use the tools properly nor provide the apprentice with instructions on how to use the tools although they might have been familiar with the specific tools.

Due to the changes in membership ages and status at St. John Missionary Baptist Church under the former 96-year old pastor, many ministry tools were available but spiritual training was needed for ministry to be effective. Members were joining St. John Missionary Baptist Church and “marching time.” They were moving along in the same footsteps rather than moving forward—progressing effectively.

The purpose of this project was to provide instructions on how to use a variety of spiritual tools for the development of ministry consciousness and involvement. The researcher had to make some adjustments to the original project design. Originally, the project was to involve 30 participants (four separate groups) comprised of “seasoned” as well as new members to determine what were some of the reasons there was low involvement in the ministries at St. John Missionary Baptist Church. However, two additional groups were added (40 participants) so that feedback could be gathered from all levels of laity at the church—categorically: a) Clergy/Ministers, b) Deacons, c) Deaconesses, d) Brothers, e) Sisters, and f) Youth.

A total of 40 participants volunteered to help implement this ministry project. Numbers from 1 to 40 were written on a small piece of paper and placed in a container. Participants pulled a number which would be placed on each pre-survey/pre-questionnaire rather than the individual’s name. The number system was selected in an effort to provide anonymity and freedom to respond honestly to each question which was asked. Innovative strategies were designed to assess which areas needed prioritizing. A pre-survey/pre-questionnaire was administered to each participant and it was determined that for six weeks, teaching and preaching sessions would be conducted by the researcher/pastor. The teaching sessions would last only one hour on Tuesday



evenings and preaching sermons would be the focal point on Sundays. Participants had to bring a notebook (journal), pen and Bible to each Sunday session to take notes of the lessons and sermons, as well as bringing other resource materials (a Concordance, different translations of the Bible, Bible on CDs, DVDs and cassettes) to the sessions on Tuesday evenings. The Tuesday evening sessions would be entitled, F.A.T. (*Faithful, Available and Teachable*) member.

Lastly, the researcher's goal was to teach and move the participant's level of ministry consciousness from being non-participatory to participatory—all for the purpose of ministry involvement. As the result of the information and tools presented during the six-week implementation process, the researcher documented what factors impacted and brought about a change in each participant. The targeted group varied in ages and years in Christendom. The researcher's hypothesis and development of ministry model proved to be informative, interesting and rewarding for each of the 40 participants. Each participant expressed a change in their ministry-focus, ministry-consciousness, and a closer relationship with God. It is important to note that 36 of the 40 participants became participatory in at least one of the ministries at the church. The 4 participants who did not immediately join a ministry expressed to the researcher that upon fulfilling prior commitments, they would join within two months of the project in either May or June 2006.

The researcher designed a pre-survey/questionnaire to ascertain the levels of change in ministry focus, ministry-consciousness, ministry involvement, utilization of spiritual tools to enhance spiritual maturity and to receive feedback regarding the overall experience of being a project model participant.

The researcher utilized the pro-active research method, which intentionally engages in qualitative research while pro-actively working toward measurement of transformation.

The researcher and a context associate conducted the pre-survey/questionnaire, post-survey/questionnaire, weekly made copies of the materials for each teaching session, and kept all documentation in a secured and confidential area of the church building.

The success of this ministry project was evidenced from 36 of the 40 participants making personal commitments to promoting the work of the Lord by joining at least one ministry at St. John Missionary Baptist Church.

## **CHAPTER FIVE**

### **FIELD EXPERIENCE**

The teaching and preaching sessions for this ministry project were conducted at the historic St. John Missionary Baptist Church in Orlando, Florida, on Tuesday evenings. The one-hour sessions were held in the Fellowship Hall with tables and chairs in a classroom setting. The preaching sermons were held on Sundays in the main sanctuary during the worship services—either at 7:30 a.m. or 11:00 a.m. For all sessions, the participants were required to bring their notebook (journal), pen and Bible.

#### **Preparation for the F.A.T. Sessions**

The focus of this ministry project was to (1) equip a targeted group of laity--new members as well as “seasoned” members--with spiritual tools from God’s word that will assist them in developing a closer relationship with God, (2) motivate them to become more ministry-conscious and (3) commit their talents, gifts and abilities by joining at least one ministry at St. John Missionary Baptist Church. These tools were offered through the preaching and teaching sessions of the pastor in an effort to empower the participants whereby they would become more ministry conscious in the work of the Lord and to use a variety of Biblical resources for spiritual growth. It was the researcher’s responsibility to spiritually direct the targeted group through the ministry model which was developed and implemented during six weeks of interactive activities.

The researcher's methodology for the project included meeting with small- and large-groups during Tuesday evening Bible Study and teaching sessions, preaching sermons and conducting one-on-one heart-to-heart ministry focus sessions entitled F.A.T. (Faithful, Available and Teachable) for the participants. (See Appendix D)

The purpose of the F.A.T. sessions were for each project participant to express to the researcher their understanding of ministry involvement, their commitment to kingdom-building and to develop and/or strengthen their personal relationship with God. Information and materials was provided and assisted the participants in clarifying, establishing and re-establishing their relationship with God.

The spiritual techniques the researcher implemented included introducing the proper use of: a) various translations of the Bible, b) Biblical resources, and c) materials regarding becoming a fruit-bearing disciple.

After perusing several books in the areas of Discipleship, Servanthood and Ministry, the researcher received spiritual direction from the authorities who served as his mentors in this model design. Based upon his own independent research, the researcher developed a pre-survey/pre-questionnaire (See Appendix C) as a method to collect data. The researcher was challenged to choose lessons, materials and sermons which would serve as the impetus for each participant to examine their relationship with God at church and away from church (See Appendix E). The researcher prepared a project time schedule in order that each participant would plan their itinerary accordingly.

Prior to the implementation of the ministry model, prospective participants were asked to volunteer their time and energy. It was important for the researcher to explain to each prospective participant that each person fully understood the level of commitment

needed to test his hypothesis as well as the confidentiality of information gathered. The composition of the participants included five age groups whose tenure and availability were representative of the current roster of St. John Missionary Baptist Church family. (See Appendix A).

A targeted number of 30 prospective participants was suggested by the ministry mentors. However, it was necessary to increase the number of prospective participants to 40 so that specific age categories could give input and pertinent information. Note, permission slips for teen/youth – ages 12 – 17 years old were required in order for 6 minors to participate in the ministry project. (See Appendix B)

The pre-survey/pre-questionnaire was administered on Sunday, March 5, 2006 after the 11:00 a.m. service. This was the best time when the majority of members based on their respective ages and tenure at the church usually attended church. A total of 40 participants volunteered to help implement this ministry project. Numbers from 1 to 40 were written on a small piece of paper and placed in a container. Participants pulled a number which would be placed on each pre-survey/pre-questionnaire rather than the individual's name. The number system was selected in an effort to provide anonymity and freedom to respond honestly to each question which was asked. The pre-survey/pre-questionnaire was administered to each participant. It took 15 to 30 minutes for the prospective participants to complete the pre-survey/pre-questionnaire.

After going through the pre-survey/pre-questionnaire and assessing the responses, data indicated that 3% of this targeted group at this local African-American Baptist Church lacked ministry-consciousness, ministry involvement in kingdom building and did not participate in any area of ministry at St. John Missionary Baptist Church. (See

Appendix C). This data was the foundation and revealed the reasons why various ministries at St. John Missionary Baptist Church did not have a representative number of active members.

After further investigation, the researcher became cognizant of the fact that many members needed training and nurturing for spiritual maturity. It was disheartening to learn that many members did not know how to utilize Biblical resources which are available on CDs, DVDs, print and multimedia. New and “seasoned” members only picked up their Bible when they came to church on Sundays or Tuesday evenings when asked to turn to a particular passage of scripture. St. John Missionary Baptist Church did not offer any structured classes whereby the laity could discover and empower themselves to develop a closer relationship with God. It was during an analysis of the data that this researcher’s ministry philosophy was birthed, *“True Fulfillment Comes Through True Involvement.”* Even though Sunday after Sunday appeals were made for members to join and become active in a ministry at St. John Missionary Baptist Church, ministry involvement did not increase. The researcher discovered that his ministry consciousness and ministry-mindset was the result of the personal teaching and preaching he had received as a *church student*, when he had been taught the principles of true discipleship, servanthood and ambassadorship by sitting and being taught by his pastor and other Biblical scholars. Moreover, he had been given the tools and instruction on how to use those tools which helped him to develop a closer relationship with God. It would be a great error if any adept craftsman would give an apprentice a tool of the craft, tell the person to begin work, yet the skilled craftsman did not show the apprentice how to use the tools properly or provide the apprentice with instructions on how to use the

tools although they might have been familiar with the specific tools, but they had never been utilized.

Due to the changes in membership ages and status at St. John Missionary Baptist Church under the former 94-year old pastor, many ministry tools were available, but spiritual training was needed for the ministries to be effective. Members were joining St. John Missionary Baptist Church and simply “marching time”. They were moving in the same footsteps rather than moving forward, progressing effectively.

The researcher had to make some adjustments to the original project design. The original project was to involve 30 participants (four separate groups) comprised of “seasoned” as well as new members to determine what were some of the reasons there was low involvement in the ministries at St. John Missionary Baptist Church. Three additional groups were added (40 participants) so that feedback could be gathered from all levels of laity at the church categorically as: a) Clergy/Minister b) Deacon c) Deaconess d) Brother e) Sister f) Youth/Teen. (See Appendix A)

It was determined and agreed upon that for six weeks, teaching and preaching sessions would be conducted by the researcher/pastor. The teaching sessions would last only one hour on Tuesday evenings and preaching sermons would be the focal point on Sundays. Participants had to bring a notebook (journal), pen and Bible to each Sunday session to take notes of the lessons and sermons, as well as bringing other resource materials (concordance, a different translations of the Bible, Bible on CDs, DVDs and cassettes) to the sessions on Tuesday evenings. The Tuesday evening sessions would be entitled—F.A.T. (Faithful, Available and Teachable) member. (See Appendix D)

Lastly, the researcher goal was to teach and move the participant's level of ministry consciousness from being non-participatory to participatory, all for the purpose of ministry involvement. As the result of the information and tools presented during the six-week implementation process, the researcher documented what factors impacted and brought about change in each participant.

A post-survey/post-questionnaire was administered to the targeted group. The targeted group varied in ages and years in Christendom. The researcher's hypothesis and development of ministry model proved to be informative, interesting and rewarding for each of the 40 participants whereby each one expressed a change in their ministry-focus, ministry-consciousness, and a closer relationship with God (See Appendix G). It is important to note that thirty-six of the forty participants became participatory in at least one of the ministries at the church. The four participants who did not join a ministry expressed to the researcher that upon fulfilling prior commitments, they would join within two months (May and June 2006) (See Appendix G).

The researcher designed a pre-survey/questionnaire to ascertain the levels of change in ministry focus, ministry-consciousness, and ministry involvement. The utilization of spiritual tools to enhance spiritual maturity and to receive feedback regarding the overall experience of being a project model participant were also ascertained.

The researcher utilized the pro-active research method, which intentionally engages in qualitative research while pro-actively working toward measurement of transformation.



The researcher and a context associate conducted the pre-survey/questionnaire, post-survey/questionnaire on a weekly basis and made copies of the materials for each teaching session. They also kept all documentation in a secured and confidential area of the church building and conducted the post-survey/post questionnaire responses and results.

One of the advantages of the ministry project was the fact that the researcher had a pastor-member relationship with each of the 40 participants. Due to the fact that the researcher was a newly appointed pastor of St. John Missionary Baptist Church and he saw about 2% of the members only in a church setting on Sundays and Tuesdays, he had no prior knowledge of each participant's spiritual journey and interest in joining one of the ministries at St. John Missionary Baptist Church. The commonality that the researcher shared with the participants was the desire to help each one develop, establish, renew and re-establish a closer relationship with God. The researcher also helped each participant become cognizant of their God-given gifts, talents, abilities and capabilities which should be utilized for kingdom building and advancement.

### **Summary of Results**

During the sessions, the researcher witnessed his doctoral research project transition from theory and methodology into true ministry and spiritual maturity. Each participant began the project with minimal or very little knowledge about the importance of being ministry-conscious, ministry-focused, being a fruit-bearing disciple and being committed to the work of the Lord by becoming participatory in a ministry. However, by

the third teaching session, the participants began to express that their personal relationship was becoming more intimate and closer to God.

Unequivocally, the researcher believes that his hypothesis was tested and proved to be correct. The responses which were given on Question 6 and Question 7 of the post-survey/questionnaire coupled with the notes recorded in each participant's notebook (journal), the one-on-one heart-to-heart sessions and documented changes were evidence that each participant became more ministry-focused and ministry conscious. This gave credence to the belief that if a spiritual foundation is laid, then nurtured by resources and spiritual tools, the principles of being a fruit-bearing disciple and using one's gifts, talents and abilities are presented in structured training sessions in a member's early spiritual development, the end results would be a closer relationship with God, namely being cognizant of ministry-consciousness. The true and real testimony of the project's success was not just revealed on the pre-survey/questionnaire, post-survey/questionnaire, one-on-one sessions, F.A.T. teaching sessions or sermons, but it was in the transition from members who were half-committed and later became fruit-bearing disciples.

Through observation, networking, reading and Divine inspiration, the researcher found this project to be effective in accomplishing the objectives and goals it was designed for at St. John Missionary Baptist Church. As of the printing of this final document, the 36 participants were actively involved in various ministries at St. John Missionary Baptist Church. Ultimately, each participant has demonstrated a deeper commitment to help promote the work of the Lord. Recently, the researcher observed several participants bringing guests to church with them, purchasing CDs, DVDs, and

cassette tapes of sermons preached by the pastor as well as experiencing a happy countenance towards others.

The overall development and implementation of the ministry model definitely had a great impact on the researcher. The changes and involvement of the Youth/Teen participants were an inspiration to this researcher. It is the researcher's finding that *"True Fulfillment Comes Through True Involvement."* Currently, the researcher is reorganizing the Youth Ministry with the focal point of getting the youth involved at a much earlier age. This challenge was motivated by the fact that the researcher's son who was four-years old at the time of the project inspired the researcher to implement discipleship at a younger age. Consequently, it will be a blessing to this ministry for this age group to become fruit-bearing, ministry-minded Christians now. Over the years, these youth will transition from one age category to the next, but their spiritual foundation will have been laid at an earlier stage of development.

Each participant was given a Certificate of Completion as an expression of gratitude for their contributions and insight into the implementation of this ministry project (See Appendix H).

The researcher strives to continue to improve upon the strategies which were implemented with members of the (S.A.L.T.) Strategic Advanced Leadership Training team in the future.

## CHAPTER SIX

### CONCLUSION, SUMMARY AND RECOMMENDATIONS

The researcher has been in the pastoral ministry for nine years of which four of these years have been at St. John Missionary Baptist Church in Orlando, Florida.

During the past four years, the researcher has learned that it is easier to *lead sheep rather than goats*. Sheep are trainable, cooperative and yield wool. One of the most consistent aspects of life is change. Thus to grow and develop in this fast-paced society, the church must move with it. What better words to bear in mind while leading a traditional church? As we trust God, love Him and His people, He will help make change happen and He will bring about the necessary changes for effective ministry.

As we read the Bible, we often sense that God is putting His finger on specific areas of our lives where He wishes to change us, encourage us or teach us. Using the Scriptures as a pattern for prayer provides a meaningful way for our lives to be reshaped according to His will.

The challenge of growing a fruitful church ministry at St. John Missionary Baptist Church was necessary for the researcher's mission. He went through a transitional process whereby he had to fundamentally rethink the needs, value of and approach to team ministry. The changing face of ministry demands interdependent teams since a few individuals committed to the work of the Lord cannot do it all.

This researcher determined that God had lead persons to join St. John Missionary Baptist Church for a reason. Each life has a purpose. The researcher discerned that there were members with untapped gifts, vision, personal values, and talents, but they were not being utilized. The researcher prayed and sought God for direction. The answer to the researcher's prayer was revealed when God showed him a field which was ready to be harvested. In the book of Matthew, God said, "The harvest is plentiful, but the laborers are few."<sup>1</sup>

Every Christian should uncover a God-designed purpose, it is a deeply spiritual experience. Each Christian needs the breath of God's Spirit on their lives, and they need to align their personal mission with the ministry of the local church.

The second revelation from God as to the best methods to utilize (in order to bring about ministry consciousness and ministry involvement) was the example of the Great Teacher, *Jesus Christ*. He took the disciples, sat them down and taught them.

The researcher felt that because he had sat at the feet of several Biblical scholars, he would utilize his preaching and storytelling gifts to accomplish the goals of the ministry project. The researcher knew that from an early age, he had developed a special and very close relationship with God. He sought God for developing sermons and preaching materials which would result in the equipping and empowering of the saints for the work of ministry to get them actively involved in ministry. This also assisted in the development of teaching principles whereby *the saints* became fruit-bearing disciples for the upbuilding of the body of Christ.

During the project implementation, there was a refreshing anointing that rested upon the researcher's preaching and teaching of God's word. The sessions on Tuesday

---

<sup>1</sup> Matthew 9:37

evenings were exciting, informative and inspirational. At the beginning of each session, the researcher spoke a prophetic word into the lives of the participants by assuring them that, “You won’t leave here like you came in Jesus’ name.” One aspect that the researcher found rewarding is that each participant attended all sessions during the six-week period. Comments were made by several participants that no one wanted to miss what was being taught or what new materials they would receive for that evening. Attendance was taken for each Tuesday evening session.

By the end of the implementation sessions, the participants outside countenances began to change. There was an atmosphere of happiness, friendliness and sincerity created by the participants’ involvement, comments and sharing of information. One factor which also helped to set the atmosphere was the “Dress Down—Be Comfortable” attire. Participants did not have to “dress up” before coming to class. Several came to the sessions directly from work, school activities or other extracurricular activities and they were comfortable being in casual attire.

During the ministry project, the participants’ level of ministry-consciousness changed when one of the participants wrote in her journal that even though she lived right across the street from St. John Missionary Baptist Church, she did not join as a member until the new pastor came. The comment she wrote said that as, “[She] sat on her porch Sunday after Sunday and the dressed up members would come and go, no one ever invited [her] to come and attend the worship services.” It was not until the new pastor of St. John Missionary Baptist Church went door-to-door witnessing to people on the four streets surrounding the church that she decided to attend. The participant noted that she was moved by his “down-to-earth approach and friendly personality.” His words

convicted her heart and she promised him that she would come and visit. She joined the same day she visited St. John Missionary Baptist Church.

When the researcher first began his doctoral studies, he believed that his mission was to come to Orlando to build a Mega Church. During his daily devotional time, God revealed that the members ministry-consciousness had to be “built up” before they could go out and bring others in.

During the first two months that the researcher had assumed the pastorate of St. John Missionary Baptist Church, he perused the letters of transfer members had submitted to the Church Office stating that they were no longer members. From the 26 letters which had been received, the one main reason cited was that old members decided to go to a church where ministry was relevant to this day and time. Some stated they needed training while others wanted a church where their children could also be active.

As the researcher reflects upon the overall experience of the project, he rejoices that he witnessed how God blessed 40 members of the church relationship with God become refreshed, renewed, and reestablished. He was also blessed that 36 members made a personal commitment to join at least one ministry by the time this project concluded. Also, the other 4 made a commitment to join a ministry in May or June 2006. Furthermore, upon completion of the project, the researcher found that the results would have shown a significant difference if an assessment of spiritual gifts had been applied.

Within the African-American Baptist Church, there is a need for each church to develop and design a structured teaching program. The program should serve to: a) empower the laity and challenge them to develop and nurture for themselves, b) provide a

closer relationship with God, c) help discover and perfect member's God-given talents, gifts and abilities, and d) help members become true fruit-bearing disciples.

Members are leaving the old traditional Baptist churches and seeking churches which are ministry-minded, ministry-focused and ministry involved.

The researcher will include this ministry project as a component of the New Members class that he teaches. He will also train others who are gifted in the teaching ministry to join the team. The ongoing goals of this ministry model are to: a) train members in the early stages how to invite people into the kingdom of God, b) help congregations develop a loving and close relationship with God, and c) assist members in utilizing their purpose-driven life which is blessed with gifts, talents and abilities.

In the structure of African-American Baptist experience, preaching and Bible Study have served as a directive that, "This is what you must do to inherit eternal life, rather than how one should live a life of servitude for God and to be witnesses."

Finally, the researcher instituted a new procedure that if a member is contemplating transferring their membership from St. John Missionary Baptist Church, a prerequisite is to give the Pastor the opportunity to meet one-on-one with the out-going member(s) in order to find out why they have chosen to leave the ministry at St. John.

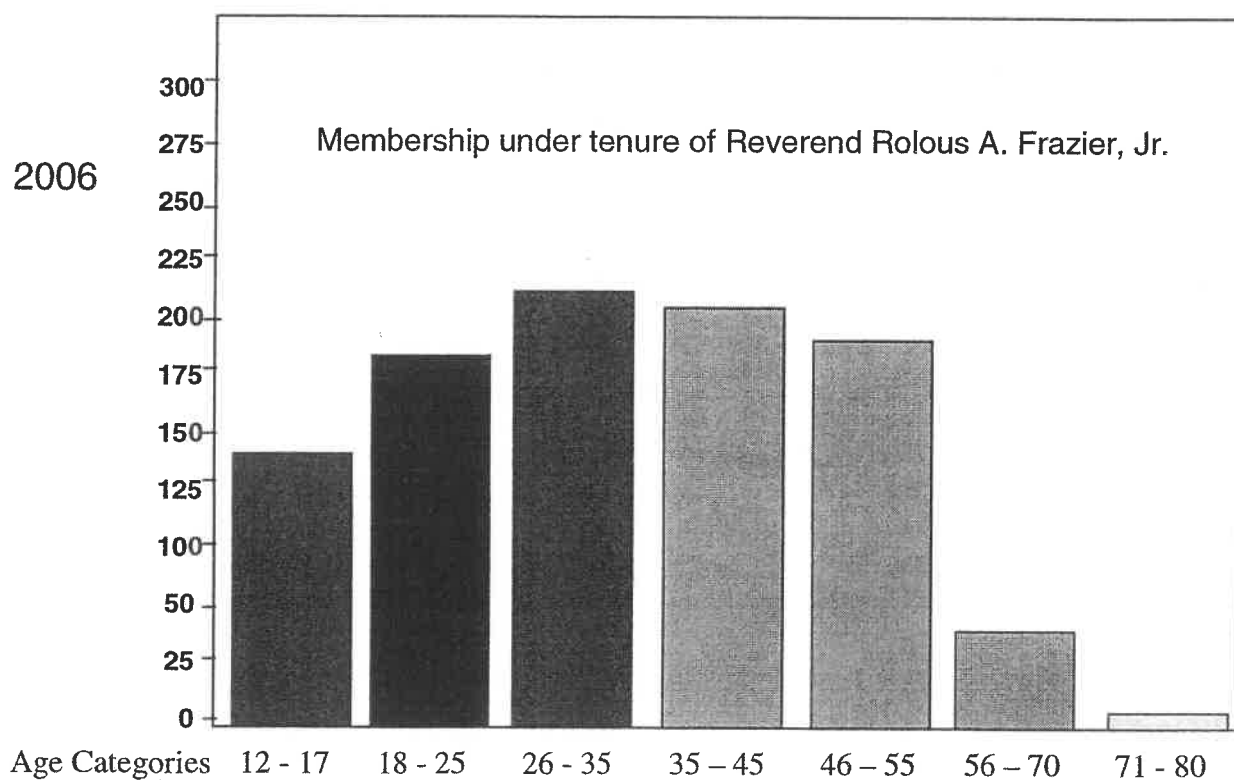
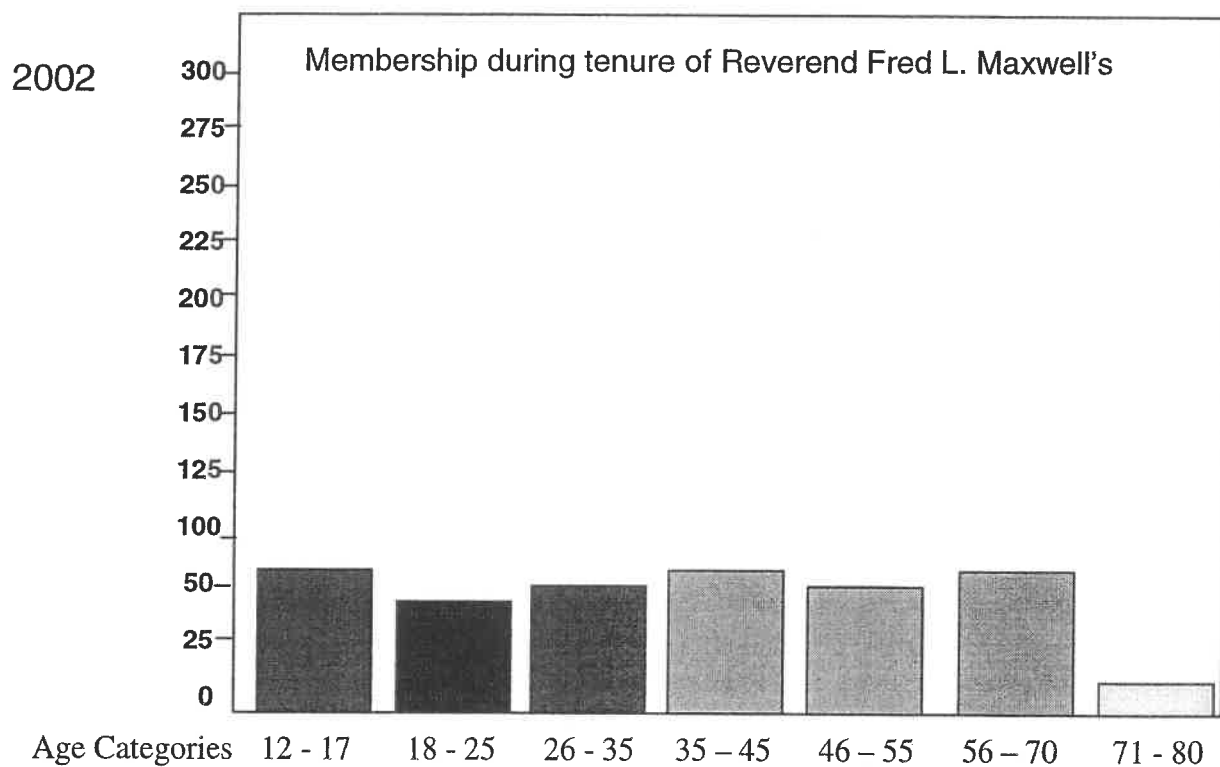
Change has come to St. John Missionary Baptist Church. Its ministry is no longer a matter of doing *what we have been doing* because it's a part of our tradition. The church's philosophy has grown where *we must tell and witness to others about the Great God we serve and what He has done and is doing in our lives—regardless of age, gender or status in life*. This project has confirmed that Jesus Christ is the primary motivation for ministry.



**APPENDIX A**  
**MEMBERSHIP GROWTH CHART**

## APPENDIX A

### MEMBERSHIP GROWTH CHART



**APPENDIX B**

**PERMISSION CONSENT FORM OF PARTICIPATION**

## PERMISSION CONSENT FORM OF PARTICIPATION

February 21, 2006

Dear Parent/Guardian of the Youth/Teen of  
St. John Missionary Baptist Church

VIA: Hand Delivery

It is my pleasure to greet you in the wonderful name of our Lord and Savior Jesus Christ.

This correspondence comes as a request for you to authorize your teen/youth who bears this letter to participate in a Ministry Project which will be conducted and implemented at St. John Missionary Baptist Church.

Participation in the ministry project only requires that your teen/youth attend six weeks of teaching sessions conducted here at the church during our regularly scheduled Bible Study night (Tuesday) and their participation by keeping a notebook (journal) of the sermons which are preached on Sunday mornings. Upon request, the researcher of this ministry project can supply the notebook if your teen/youth does not have one.

Each session will be held for one hour beginning March 5th – Sunday morning sermons and Tuesday, March 7th for the Tuesday evening sessions. The Tuesday evening sessions will be held in the Fellowship Hall with a total of 40 participants. There is no cost involved to participate. All information and data is confidential and will be used for the sole purpose of research.

The purpose of this ministry project is to collect data which will be included as a part of this ministry project implementation. You may contact the church office if you have questions.

Thank you for granting written permission for your teen/youth to participate. Please return the bottom portion of this form to the Church Office on or before March 7—the first Tuesday evening teaching session.

Yours truly,

Rolous A. Frazier, Jr., Pastor

PERMISSION CONSENT FORM OF PARTICIPATION

I, \_\_\_\_\_, parent of \_\_\_\_\_  
*Name of Parent/Guardian* *Name of Minor* *Date Signed*  
do hereby grant permission for my son//daughter (youth/teen) to be a participant in the  
Ministry Project which will be conducted on Tuesday evenings for six weeks at St. John  
Missionary Baptist Church. *(Please return to Church Office)*

\_\_\_\_\_  
PRINT NAME: Signature of Parent

**APPENDIX C**  
**PRE- SURVEY / POST- SURVEY QUESTIONNAIRE**

## MINISTRY CONSCIOUSNESS – MINISTRY INVOLVEMENT PROFILES AND RESPONSES

Each participant was given a number between 1 and 40. Each participant answered the pre-survey and the post survey by checking off boxes that were labeled “Pre” and “Post.”

### PARTICIPANT NO.

Instructions: Your responses to the following questions are greatly appreciated. You may include any information and comments you wish to convey.

Thank you for your time and input.

1. Please indicate your classification of membership at St. John Missionary Baptist Church?
2. How long have you been a member of St. John Missionary Baptist Church?
3. What is your age category?
4. Are you active on any committee, department or ministry under here at St. John Missionary Baptist Church?
  - a. Yes I am active
  - b. No I am not active
  - c. I once was active but currently do not participate because \_\_\_\_\_.
  - d. I would like to join a ministry here at St. John.
  - e. I would not like to join a ministry here at St. John.
5. If training sessions were available, are you interested in becoming active by joining a ministry?
  - a. Yes
  - b. No
6. Have you grown spiritually since Pastor Frazier has been the preacher at St. John?
  - a. Yes, I have grown overwhelmingly because of his teaching and preaching style.
  - b. No, I have not grown because I do not like his teaching and preaching style.

MINISTRY CONSCIOUSNESS – MINISTRY INVOLVEMENT  
PROFILES AND RESPONSES, *continued*

7. Do you utilize your talents, gifts, and capabilities for kingdom-building at St. John Missionary Baptist Church?
- a. Yes, I (will) utilize my gifts, talents and abilities freely and willingly
  - b. No, I do not utilize my gifts, talents and capabilities.
  - c. I do not know what my talents, gifts and capabilities are.
8. Indicate the services you attend on a regular basis. (Please circle your answer(s))
- a. Bible Study
  - b. Sunday School
  - c. Baptist Training Union
  - d. Early Morning Worship (Sundays – 7:45 a.m.)
  - e. Worship Services (Sundays – 10:45 a.m.)
9. Why do you invite family and friends to attend at St. John Missionary Baptist Church?
- a. Pastor's preaching
  - b. Music Ministry
  - c. Transportation is provided
  - d. Services begin and end on time
  - e. Youth Ministry and activities
  - f. More youth workers are needed
  - g. \_\_\_\_\_  
Other reason
10. Do you give CDs, DVDs and/or video tapes, books and religious materials to others?
- a. Yes
  - b. No
  - c. Sick and shut-in
  - d. Military people away from home
  - e. Persons who are incarcerated
  - f. College students
  - g. Others \_\_\_\_\_



MINISTRY CONSCIOUSNESS – MINISTRY INVOLVEMENT  
PROFILES AND RESPONSES, *continued*

11. What version of the Bible do you read and use on a regular basis?
  - a. King James Version
  - b. NIV
  - c. Amplified
  - d. Rhyrie
  - e. King James Version (DVD)
  - f. King James (Cassette)
12. Do you take notes of the sermons that are preached at St. John Missionary Baptist Church?
  - a. Yes, on a regular basis.
  - b. No, I do not.
  - c. Yes, if there is a guest preacher/speaker/Pastor Frazier.
13. As part of your daily devotions, personal Bible Study, etc., do you review the notes you took from the sermons you hear?
  - a. Yes
  - b. No
14. Indicate which Pastor's sermons (Pastor Fred L. Maxwell or Pastor Rolous Frazier) had an impact upon your life?
  - a. Sermons were challenging
  - b. He used other translations of the Bible
  - c. Sermons included materials and resources from other theologians and authors
15. Indicate which pastor (Pastor Fred L. Maxwell or Pastor Rolous Frazier) utilized the following for visualization.
  - a. Overhead projector
  - b. Multi-media equipment
  - c. Illustrations and costumes

MINISTRY CONSCIOUSNESS – MINISTRY INVOLVEMENT  
PROFILES AND RESPONSES, *continued*

16. Which of the following resource material do you utilize?  
Please circle your answers.
- a. Bible Concordance
  - b. Bible Dictionary
  - c. Internet as a resource
17. Do you purchase sermons by other preachers?
- a. CDs
  - b. DVDs
  - c. Cassette Tapes
  - d. Videos
18. Would you purchase sermons preached by Pastor Frazier and other preachers if they were available on?
- a. CDs
  - b. DVD
  - c. Cassettes
  - d. Videos
19. Do you have a library of Biblical books and other resources to enhance your Bible Study?
- a. Yes
  - b. No
20. Would you enroll in a series of Spiritual Growth classes if they were offered at St. John Missionary Baptist Church?
- a. Yes
  - b. No

Pre-Comment: Survey Questionnaire

Post-Comment: Survey Questionnaire:

**APPENDIX D**  
**TEACHING (F.A.T.) LESSONS**

## TEACHING (F.A.T.) LESSONS

## TEACHING DATES AND TIMES

<b>TUESDAY EVENING TEACHING</b>	<b>TIMES</b>	<b>LOCATION</b>
SESSION ONE: MARCH 7	7:00 – 8:00 p.m.	Sanctuary
SESSION TWO: MARCH 14	7:00 – 8:00 p.m.	Sanctuary
SESSION THREE: MARCH 21	7:00 – 8:00 p.m.	Sanctuary
SESSION FOUR: MARCH 28	7:00 – 8:00 p.m.	Sanctuary
SESSION FIVE: APRIL 4	7:00 – 8:00 p.m.	Sanctuary
SESSION SIX: APRIL 11	7:00 – 8:00 p.m.	Sanctuary

## MATERIALS:

1. Bible
2. Notebook (Journal)
3. Pen/Pencil
4. Highlighter

## LESSON 1

### COMING TO JESUS

#### MARK 10: 17-23

#### “HOW DO YOU COME TO JESUS ?”

The coming of this rich young ruler to Christ really looked good on the surface. But as we read further in the text, we learn that his coming was insincere. His interest in Christ was not in his heart. He would fool most people, but he didn't fool Christ Whose call to the man exposed the man's insincerity.

To further study the coming to Christ by this man, we note the man in the coming and the manner of the coming.

**1. The Man in the Coming** "Behold, one came" (Matthew 19:16). "The young man" (Matthew 19:20). "A certain ruler" (Luke 18:18). "He had great possessions" (Matthew 19:22; Mark 10:22). "He was very rich" (Luke 18:23). From our texts we note four features about this man who came to Christ in this encounter. They are his position, his possessions, his prudence, and his publicness.

*His position.* This man is called a "ruler" in Luke's account of the encounter. The word translated "ruler" indicates that the young man had some important position in society either as some kind of prince (it is translated "prince" eleven times in the New Testament) or as a member of the Sanhedrin or some other high religious position. The same term is used of Nicodemus in John 3 but includes "of the Jews" which defines better what the ruler position was about, namely, religious. While the words translated "young man" in Matthew can apply to a man in quite a wide range of age, they do indicate in the context that this man was a success in the world while still young in life. He had climbed the ladder well. He was a ruler though young.

*His possessions.* Luke says, "He was very rich" (Luke 18:23) while Matthew and Mark say virtually the same thing as Luke but a bit differently, namely, "He had great possessions" (Matthew 19:22; Mark 10:22). This proved to be the man's liability, his curse, his downfall, his undoing. Mankind normally thinks of wealth as a great advantage in every way. But the Bible reveals that wealth is not such a great thing after all (and if we paid attention, we would see that experience and society reveal the same truth). Wealth is such a problem that Christ Himself said, "How hardly shall they that have riches enter into the kingdom of God!" (Luke 18:24). That ought to scare everybody away from wealth! But it does not scare many, for most men will do anything to get more wealth.

*His prudence.* He came to Christ for help in spiritual matters. He asked questions of Someone Who knew the answers. You will never go wrong seeking spiritual answers from Jesus Christ. "Those who would know what they shall do to be saved, must apply themselves to Christ" (Henry). Those who leave Christ out of their lives will walk in the dark forever. A Christless theology is an ignorant theology.

*His publicness.* This man came to Christ out in the public. Unlike Nicodemus who came to Christ at night, this man came to Christ in the day time and when Christ was out with the people. He was not ashamed to show spiritual interest in public. Had he not had trouble with wealth and had obeyed Christ's call to him and followed Christ, he would have been a public disciple. He would not have been a secret disciple.

## LESSON 2

### COMING TO JESUS

#### MARK 10: 17-23

#### “ COMING TO JESUS THE RIGHT WAY?”

### 2. The Manner of the Coming

The way in which this man came to Christ was also very commendable; but because the man did not continue to act towards Christ in the same way in which he came to Him, it teaches us a lesson about the problem of insincerity. All outward enthusiasm and excitement about Christ and religious matters does not mean genuine interest and enthusiasm. This man, like many in churches, was all show. It was not real within.

To look into the commendable (outwardly) way this man came to Christ, we note the hurry in his coming, the humility in his coming, the honorableness in his coming, and the heavenly interest in his coming.

*The hurry in his coming.* "There came one running" (Mark 10:17). Here is apparent zeal for the Lord. This running seems to say the man is capitalizing on his opportunities. As Christ was passing by, this man would avail himself of the opportunity afforded him of speaking with Christ. Looks good on the surface, but it was not real within unfortunately. There are many in our churches like this who often show the "running" character in religious matters. They seem so dedicated to Christ. But later we learn the same thing about them that our text tells us about this rich young ruler, namely, their excitement for Christ was only a momentary emotional enthusiasm but not heart dedication and devotion. We need to examine our own faith to see if it is inspired by emotion or is something rooted in our hearts.

*The humility in his coming.* "There came one . . . and kneeled to him" (Mark 10:17). This rich young ruler appeared very humble before Christ. He did not approach Christ arrogantly, but humbly knelt down before Him. Though a ruler, he bowed before Christ. It is very hard to get people of position to bow before Christ, but this man did. However, as we will see later, this bowing was mostly outward; for he did not bow to the word of Christ regarding the calling Christ gave him to follow Christ. Outward posture is good in its place, but we must have the same posture in the heart if it is to do any good. Many folk in our church look quite pious on Sundays in church when they bow their head in prayer, but during the week they evidence that the bowing was only outward.

*The honorableness in his coming.* "Good Master" (Mark 10:17). This man did not snarl at Christ like the enemies of Christ did, but he spoke most respectfully to Christ. He did not discredit Christ, but used much reverence here. It was just too bad that he was not sincere. You can use a lot of pious phrases which will impress people as to your piety. But that does not mean you have the root of the matter in you. Your religion may simply be nothing but words. You can recite the greatest creeds and sayings at church, but unless it is in your heart, it will not do you any good regarding your soul.

*The heavenly interest in his coming.* "What shall I do that I may inherit eternal life?" (Mark 10:17). When we hear someone inquire about eternal life, we naturally think he is on the right track and is really interested in his soul's well-being. Most people's main interest is horizontal—earthly. Few seem to have any interest vertically—heavenly. But this man "showed anxiety about spiritual things, while most around him were careless and indifferent" (Ryle). This man did not ask Christ for earthly help. He did not ask for money, or position, or even healing for a child or other family member. His main interest was eternal life. That is so commendable. Most people are more interested in their physical comforts than in soul comforts. You can sell people insurance for their car, their house, and their medical bills; but few want insurance for the destiny of their soul though that matters for all eternity. So this man's heavenly interest in coming to Christ is very commendable. But it also shows that you can appear outwardly to be interested in spiritual matters when in truth your heart is interested in other things.

This man came to Christ so commendably, but it was only outward show. It was not of the heart. We need to examine our hearts to see if our religious actions are real or just show. "We must never forget that good feelings alone in religion are not the grace of God. We may know the truth intellectually. We may often feel pricked in conscience. We may have religious affections awakened within us, have many anxieties about our souls, and shed many tears. But all this is not conversion. It is not the genuine, saving work of the Holy Ghost" (Ryle).



## LESSON 3

### COMING TO JESUS

#### MARK 10: 19

### “KEEPING THE COMMANDMENTS WHEN YOU COME TO JESUS”

#### C. THE COMMAND FOR THE MAN

After the challenge, Christ then directs His remarks to the subject of the inquiry by the rich young ruler. The ruler wanted to know what he must do to inherit eternal life. Christ now answers the question.

##### 1. The Duty in the Command

"If thou wilt enter into life [eternal], keep the commandments" (Matthew 19:17). Here is the duty of the man. We note here in Christ's command and the young ruler's response to the command the largeness of the duty and the limiting of the duty.

*The largeness of the duty.* "Keep the commandments" (Matthew 19:17). That is a very, very tall order. In fact, no one but Jesus Christ has ever kept the commandments faithfully. If there is one thing mankind has failed to do, it is to keep the commandments. But keeping the commandments is still the duty of man. Just because man fails in this duty does not mean the duty is cancelled. Duty is duty whether you do it or not.

*The limiting of the duty.* "Which?" (Matthew 19:18). This man would limit the duty given him by Christ. This man, like all men, wanted a lesser requirement. It is so typical of men to lower the standard, to try to limit Divine requirements, to lessen our responsibilities in life. We do not want to do all that is our duty to do. Of course, we want maximum reward; but we do not want maximum responsibility. We want God to give His best, but we do not want to give our best. Sometimes this is seen when people figure their offering. They believe a tithe is sufficient, and they sharpen their pencil to make sure they do not give more than a tithe or give a tithe of anything that is not actual profit. They are so cheap with God, but expect Him to be liberal with them. Like this man, many want eternal life from God but will not give much of their temporal life to Him.

##### 2. The Details of the Command

"Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself" (Matthew 19:18,19). These commandments are the second half of the ten commandments. The ten commandments can be divided into two parts. The first part has to do with our duties towards God. The second part has to do with our duties towards man. Christ addresses the second part which speaks of one's duties towards his fellow man. It is significant that in Mark's account of this encounter, the

report is "Defraud not" instead of "Love thy neighbor." That is instructive. It speaks of the injustice that often occurs in treating our neighbors wrongly. "It is a rule of justice not to advance or enrich ourselves by doing wrong or injury to any other" (Henry). "Defraud not" covers a lot of territory.

### 3. The Doing of the Commands

The young man when told the commandments he must keep, thought he was keeping them; for he responded to Christ, "All these things have I kept from my youth up" (Matthew 19:20; cp. Mark 10:20; Luke 18:21). Bishop Ryle said of this answer, "An answer more full of darkness and self-ignorance it is impossible to conceive! He who made it could have known nothing rightly, either about himself, or God, or God's law." But it is typical of mankind to perceive his goodness through rosy-tinted glasses. He thinks himself much better than he is. Most men "flatter themselves that they have never done anything very wicked . . . they forget how often they break His law in temper, or imagination, even when their outward conduct is correct . . . There are thousands, it may be feared, in all our congregations, who have not the least idea of the spiritual nature of God's law, and consequently know nothing of their own sinfulness" (Ibid.). When you speak to them about their need of salvation, they act as though they are insulted to be included in the group known as sinners. If they attend church somewhat regularly, have not robbed a bank or run around with other women, they think they are pretty good and God cannot wait to welcome them into heaven. But such folk have not the foggiest idea that even their "righteousnesses are as filthy rags" (Isaiah 64:6) in comparison to God's holiness.

## LESSON 4

### COMING TO JESUS

#### MARK 10: 19

#### “THE GREAT COUNSELOR”

#### E. THE COUNSEL FOR THE MAN

This encounter concludes with Christ giving the rich young ruler some wise counsel. To study this counsel, we note the details of the counsel and the departure from the counsel.

##### 1. The Details of the Counsel

"One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me" (Mark 10:21). Five details are given here about the counsel Christ gave this rich young ruler which involved Christ's calling the man to follow Him. These five details concerned the deficiency of the man, the disposing by the man, the distributing by the man, the dividends for the man, and the discipleship for the man.

*The deficiency of the man.* "One thing thou lackest" (Mark 10:21). Most people would think this man lacked nothing. He was very rich and could buy anything he wanted. Furthermore, he seemed to be very religious, too; for the manner in which he came to Christ seems to show that he was doing well in religion. The man himself did not think he lacked either, for he said to Christ, "What lack I yet?" (Matthew 19:20). One suspects that when he asked Christ what he must do to inherit eternal life that he thought Christ would say the man was already doing what was necessary to inherit it.

"What was the one thing that this young man lacked? It was the full surrender of his heart to God in Christ. He had not done that" (Spurgeon). This was proven by his refusal to do what Christ commanded him to do—sell all and follow Christ. This man would not do what Christ asked him to do. This is the lack about which Christ speaks. This one lack covers a great area—it covers soul salvation; it covers eternal life. The man had everything but eternal life. And "what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36). This man's deficiency was the greatest deficiency of all. The one thing he needed was the thing he lacked.

*The disposing for the man.* "Sell whatsoever thou hast" (Mark 10:21). Sell it all. Get rid of it. Give up your possessions. That is the command here. The man was to dispose of his possessions which were "great." This test touched him to the quick, for his heart was on his wealth. Christ knew where the weak point in the man's character was. Christ knows where our problem is. When speaking with the woman at the well, He touched her weak point when He said, "Go, call thy husband" (John 4:16). Just about the time we think we do not lack in our spiritual life, Christ comes along and puts the finger on that weak point and humbles us.

*The distributing by the man.* "Give to the poor" (Mark 10:21). Selling what he had was bad, but he could take the money and invest it. But Christ went farther than selling. He told the man to give away the proceeds from the sale. He was to give his money to the poor. This reminds us that what God gives us is to enable us to serve Him. We are not given talent, goods, and opportunities primarily for our own personal gain or pleasure but primarily to help us serve God. But too often we squander on self the blessings from God and do not use them to serve Him as we ought. We see personal gain selfishly in that we think mostly of using it for self.

*The dividends for the man.* "And thou shalt have treasure in heaven" (Mark 10:21). Here is the reward of obeying Christ, of doing the will of God. There are indeed some wonderful dividends for doing the will of God. The problem is the rewards are spiritual and in heaven, but most people think in terms of material and earth. They want their reward in the coin of the world, not in the coin of heaven. Such was the case with this rich young ruler. He had no appreciation for "treasures in heaven." He valued the things of the earth above the things of heaven.

*The discipleship for the man.* "Come, take up thy cross, and follow me" (Mark 10:21). Here is the man's specific call to follow Christ. This is a call to discipleship. In this short command containing the calling for the rich young ruler, Christ tells the price of discipleship (the cross) and the person in discipleship (you follow Christ). The carnal mind does not like either the price or the person.

First, the *price*. The price of the cross is too high to the carnal mind. The cross is humbling, painful, filled with great sacrifice, and requires full surrender to the will of God. All of this is too much for the carnal man which is what the rich young ruler in our text was. We like crowns in the matter of discipleship, but we do not like crosses. The cross, however, is part of discipleship. And if you want crowns, you had better take up your cross; for the cross always comes before the crown. Elsewhere Christ also spoke of the cross when He said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me" (Mark 8:34). The cross is prominent, but not popular, in the matter of discipleship. People like to wear a gold cross on a chain around their neck, but that is not the cross Christ is talking about in this counsel to the rich young ruler.

Second, the *person*. This does not excite many folk either. Christ simply does not appeal to the flesh. "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him" (Isaiah 53:2) is the language of the carnal eye. But the spiritual eye sees differently. "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14). Many churches have lost devotion for Christ and so have eliminated Him from the focus of the church. The world has also eliminated Christ from the main focus of life. It focuses on everybody but Christ. However, true discipleship focuses on Christ. The true disciple says with Peter, "To whom shall we go [other than Jesus Christ]? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God" (John 6:68,69).

## LESSON 5

### DISCIPLINE OF MINISTRY

#### A Word About Ministry

For most of us, life is usually hectic and our schedules overcrowded. "The tyranny of the urgent," as some say. Rush here, rush there. Take care of these 1,001 details—remember to call him—send a brochure to her. On and on it goes. Unfortunately, we sometimes get so busy that we forget what's most important on this earth—people. God's love traveling from heart to heart—that's ministry, and that's a privilege for all who know Christ.

#### Discussion

1. "Hearts that have embraced the disciplines of ministry—though they are vulnerable—are also the hearts which possess the most joy and leave their heartprint on the world." Think of individuals you've known who were committed to reaching out to others. Were their lives always smooth sailing? Did they have deep joy? Did they leave their mark? How and why?
2. "We only have to glance at a newspaper to be reminded that we live in a time when there is an urgent need for enlarged, caring hearts." What evidences do you see of this in the daily paper or on the 10 o'clock news or in the lives of those around you? Why are men of compassion especially needed today?
3. What was the Samaritan woman's greatest need (John 4)? How did Christ gear His words to that need? (Leader: As the group answers these questions, encourage them to apply their answers to situations and people they face day by day.)
4. "Men, we have to understand that we will never do great things for God without the willingness to extend ourselves for the sake of the gospel even when bone-tired." In what ways do you need to extend yourself further for the sake of Christ? Does God want us to risk burning out?
5. "If you . . . do not find yourself being inconvenienced by your commitment, you are deluding yourself. Ministering hearts . . . regularly move beyond their comfort zones." Do you agree, or is the author taking us on a false guilt trip? What comfort zone is God perhaps asking you to leave behind, at least now and then?

6. Jesus went against cultural convention by speaking publicly with a woman (John 4). Do you have as accepting an attitude as Jesus did toward women . . . toward those of another race . . . toward those with questionable morality? Why or why not? (Leader: We all struggle at times with our attitudes toward women, toward other races, toward immoral persons. Make sure the group members don't restrict their discussion to Jesus' treatment of the Samaritan woman, but also make application to issues and situations in their own lives.)
7. "It is not natural to cross barriers. It takes the supernatural heart of Christ, a heart which can only come through conscious prayer and discipline." What are you doing, or what should you do, to let Christ's heart rule yours?
8. Share some ways in which God has recently, in His sovereignty, arranged the circumstances of your life so you had the opportunity to reach out in love to someone in need, whether a believer or unbeliever. How did you respond to that opportunity? With what results?
9. "None of our appointments are with mere mortals, but [they] will continue eternally as glorious beings or lost souls." What difference should this realization make in the way we interact with people on a daily basis? Do we live with eternity in view? (Leader: Again, our busyness at work, home, and church make it difficult to make a habit of looking up—of maintaining an awareness of God and His will and work in our lives and in the world. This situation needs to be part of the group's discussion of this question.)
10. In what ways do you need more discipline in the ways you serve and minister to others for the sake of Christ? Are you willing to work hard, with God's help, to bring this about?

### ***A Thought for the lesson***

*Cultivate a small heart and life may be smooth sailing, but you will never experience the exhilaration of the wind of the Spirit in your sails. Men and women, the choice is ours. May we discipline ourselves for ministry.*

## LESSON 6

### REACHING THE LOSS TROUGH MINISTRY

#### ROMANS 10 AND ROMANS 12

It is entirely possible that your church has what it takes to be a great church home for many nonchurched people. But it takes more than having the right heart and conditions. The nonchurched must know you exist and must be motivated to check out your church.

The most effective way of getting people to evaluate your church is for you to invite the nonchurched people you know and with whom you have a good relationship. We know this because a majority of the nonchurched people we interviewed told us so. Our studies among church visitors confirms that most people drop in because a trusted friend invited them. And surveys and market testing of other approaches have shown that nothing compares with the effectiveness of the personal touch.

### I. What Turns Off the Nonchurched

Our studies also have identified several activities that are more likely to turn off the nonchurched rather than to get them interested or excited about your church. Calling people on the telephone to invite them, commonly known as telemarketing, leaves a bad taste in the mouths of most nonchurched people. A relative handful of people might follow through and attend, but the negative fallout is so substantial that telemarketing often represents bad stewardship and shortsighted evangelism.

The other tactic that has as great a potential to sour nonchurched adults on a church experience is visiting their homes uninvited. This act creates a measurable hostility toward the Christian faith and its churches.

Why should aggressive marketing, such as telemarketing or home visitation, generate such negative reactions by the nonchurched? For the same reasons that telemarketing or door-to-door salespeople create negative responses. When we engage in such efforts, we are sending the message that our agenda is more important than their privacy and their time. We are imposing our values upon them.

In absolute terms, having a life-changing relationship with God, through the act of sacrifice performed on the cross by Jesus Christ, is more important than whatever they might be doing in their fortress at the time of the contact. But to the nonchurched person, who sees life through a different filter, the contact is simply another example of religious fanatics seeking to force their views on other people.

## II. What Turns On the Nonchurched

Of the many approaches we have tested through surveys and through evaluating the actual experience of churches, we have learned that only two strategies seem to consistently appeal to the nonchurched.

The first, and most successful, is for churched people to build honest, caring relationships with nonchurched people and eventually to invite them to attend the church. The second is for the church to sponsor nonreligious events such as sports leagues, community fairs, social extravaganzas, community assistance projects, and concerts or seminars of interest to the nonchurched, and to invite those who attend the activities to consider attending the church's services.

A third possibility is sending top-quality brochures about the church to people's homes to inform them and to invite them to attend the church. The results vary substantially, depending upon the quality of the brochure, the timing of mailing, the nature of the appeal, the region of the country, the kind of church sponsoring the mailing and the kind of people who are the targeted recipients of the mailing.

Much has also been said about, and spent on, media advertising to attract the nonchurched. In short, during the past decade, studies we have conducted nationally and in a range of individual geographic markets have consistently shown that advertising may effectively *inform* people of the existence of the church and may also *position* the church in a positive light. Advertising, however, does not *motivate* people to change their existing behavioral pattern to include church attendance or to embrace Christ as their Savior. Advertising can set up a personal contact and thus make it more efficient, but the advertising message rarely has the same power as a one-on-one interaction based on the proven care and credibility associated with the communicator of the church's message.



**APPENDIX E**

**PREACHING SERMONS**

## SERMONS

### PREACHING DATES AND TIMES

SUNDAY PREACHING	TIMES	LOCATION
SERMON ONE: MARCH 12	7:30 a.m. or 11:00 a.m.	Sanctuary
SERMON TWO: MARCH 19	7:30 a.m. or 11:00 a.m.	Sanctuary
SERMON THREE: MARCH 26	7:30 a.m. or 11:00 a.m.	Sanctuary
SERMON FOUR: APRIL 2	7:30 a.m. or 11:00 a.m.	Sanctuary
SERMON FIVE: APRIL 16	7:30 a.m. or 11:00 a.m.	Sanctuary
SERMON SIX: APRIL 23	7:30 a.m. or 11:00 a.m.	Sanctuary

#### Materials:

1. The Bible
2. Notebook (Journal)
3. Pen/pencil
4. Highlighter

## SERMON 1

### LOOKING FOR LOVE IN ALL THE WRONG PLACES

#### I John 4: 78

In this life everyone wants to be loved. In Church, on your job, and at home you want to be love.

- **Does not matter how old or how young**
- **Some people want to be loved so bad, until they fall for anything**

This is why we look for love in all the wrong places

In order to be loved you first must love yourself

- **If you don't love you, who else will?**

So, I stopped by to tell you today to stop looking for love

**Text: Deals with love and who is love.**

**Notice: The writer is saying how can you know God and not love?**

- **The way some of us treat one another, let me know you just faking it until you make it. You smile in people face, but you do not love them.**

Let us deal with some nuggets about love

#### **I. Perception of Love**

Love is not what it says, but love is what it does. Lip service is all many people have.

- **Just because someone looks loving does not mean they are.**

Faces can fool you

Smiles can fool you

- **People act different in church and home**

There is a perception that if I mistreat you, that I love you. Many young women have this perception because they are looking for love.

## II. Places of Love

- Love is not just in certain places
- Love can be found anywhere

Jobs

School

Church

The place doesn't have anything to do with your heart being right

Most of the time you're not going to find love at the club

You'll find feelings (caudexes)

That's why it starts off good, but what happens when the feeling wears off?

**(B.B. King) "The thrill is gone"**

## III. People of Love

Some people you need to let go

Some friends you need to let go

It's not always about what you do, but are you there when I need you!

People you need in your life, should be genuine

You don't need no one who brings you down

Young girls (work)

Young boys (work)

Song: "I'm in Love with a Stripper"

#### **IV. Persistent in Love (God)**

God loves us in spite of

Look where he has brought us from

- **“For God so loved the world, that he gave his only begotten son”**

Have you ever had anyone to love you, because of the things you do for them. God love all of us in spite of.

In spite of our failures, God still love us.

I'm glad that God loves me!

How do I know it? He woke me up early this morning. He started me on my way. He kept hurt, harm, and danger from me.

This is how I know he loves me.

## SERMON 2

**Text: Acts 3:16**

**Subject: "Lame man at the gate of a paralyze church"**

**Introduction:** My brothers and sisters the church has become a sleeping giant. Its open on Sunday but no lives are being change. People are just coming to get their Sunday morning feel good, and leave the same way they came.

Come in mad, leave mad  
Come in sad, leave sad  
Come in down, leave down

When you come to church, you ought to come one way but leave another.  
If you come in sad, you should leave with joy.  
If you come down, you should leave lifted up.

God has been too good for us to just go through the motions, and not be lifted up through his word.

Text: Here in our text we see how the church is paralyzed. The church was more concerned about their daily religion than soul of this man.  
Instead of passing this man by somebody should have helped him get delivered.

Here is a opportunity for the body of Christ to do ministry.

Our chief characters involve two of God and a lame man.

Verse 1: (read)

Verse 2: (read)

Look at this man condition. He could not move and everything was done by someone else.

Come with as we investigate these things at the gate. I saw some interesting situations at the gate.

Look with me as we investigate this gate ordeal.

I. There was a problem at the gate. (verse 2)

Problem: Lamb and he had to be carried everyday by someone else.

Notice everyday he needed some help and the church people would pass him by on there way to church.

They missed their mission on there way to mission. The church supposed to be an ministry which help meet people needs.

Although the man was lamb, the church was lamb and did not know it.

So many people in church is just like this man, lamb.

II. There was a proclamation at the gate. (verse 4)

Notice Peter and John said, "look on us".

Be careful who you look on.

So many of us look on the wrong people for help.

Everybody can't help you. How can you help me, and you are worst than I am?

III. There was a perception at the gate. (verse 5)

This man thought that Peter and John had money. What this man needed was not money, but he needed healing.

He tried to receive coins, when he should have received Christ.

How many of us have given people coins without offering them Christ?

I learned something in my life. That is you can't perceive what people have by just looking at them.

IV. There was provision at the gate. (verse 6)

Peter and John said. "Silver and gold have I none but such as I have in the name of Jesus Christ rise up and walk."

This man received his healing because God made provision at the gate.

I like that word BUT: BUT makes the difference between Death and eternity.

John Newton: "Amazing Grace how sweet the sound that saved a wretch like me, I once was lost BUT now I'm found, was blind BUT now I see.

Paul says in Plillipians 4:19," BUT my God shall supply all my needs according to his riches in glory by Christ Jesus.

So all of us need some BUTS in our life.

Conclusion:

I here Peter saying:

I don't have silver, but I have a Savior.  
 I don't have gold, but I have a God.  
 I don't have a dollar, but I have a deliverer.  
 I don't have a penny, but I have the prince of peace.

Peter took him by the right hand and lifted the lamb man up.  
 (Verse 7)( Read and work)

Not only was there:  
 Provision at the gate.  
 Proclamation at the gate.  
 Perception at the gate.  
 Provision at the gate.

V. There was praise at the gate. (verse 7 and 8).  
 I see the man leaping for joy.  
 He was telling the lord thank you.

Is there anybody here has something to be thankful for?

I don't know about you, but I thank God for Jesus.

They hung him on that cross for me and for you. He died from the six to the ninth hour. Put him in Joseph new tomb and he stayed there all day Friday. Stayed there all night Friday. Stayed there all day Saturday. Stayed there all night Saturday. But early Sunday morning he got up for you and for me.



## SERMON 3

### “GOD DOES MAKEOVERS”

#### Jeremiah 18:4

**Introduction:** Looking at Jenny Jones Show dealing with makeover

Somebody in here today needs a makeover (work: you been hurt so much until you are bitter with everything?)

God understands what you're going through. (He feels your pain)

Today is your day for a makeover

In order to receive this makeover look at instruction from the Lord (verse 1) “the word of the Lord” (verse 2)

The Potter's House is the makeup Room

(Verse 3) “Work on the wheel”

Many of you are on the wheel. God is working on you.

(Verse 4) It was messed up

First notice: it was messed up but it was still in the Potter's hand

Second Notice: he made it again, until it was pleasing in his sight.

I'm so glad God does makeover, because one day I receive a makeover.

He took some things out that I didn't need in my spirit

Attitude makeover

Heart makeover

Most of all, he made my spirit over, so that it will be pleasing in your sight

(Verse 6) “Lord keep me in your hands” if I say in your hands, I know you can change me. God can change every situation, no matter what it is.

Turn a rooster into a preacher

Make a mule talk to Balem

Somebody here can testify and say he changed me, and gave me a makeover.

Story: David when he received his makeover

( 51<sup>st</sup> Psalm) Lord work on me, have mercy on me God

## SERMON 4

### **“Taking the Limits off your Love”**

**John 21:14-17**

**Introduction:** We as a people of God, always have a tendency to say, I Love You!

**\*This word is a powerful word**

I have learned that everybody says it, but they really don't mean it.

**I know this because many of us don't have:**

**\*Affection for the Afflicted**

**\*Clemency for the Condemned**

**\*Comfort for the Confused**

**\*Help for the Hurting**

I'm so glad that I know who God really is

As we look at the text:

**(verse 14)** Jesus shows up the third time to his disciples after his resurrection.

He is eating with them and all of a sudden he starts asking Peter some questions (verse 15)

**1.) Question : Do you love me more than these?**

Peter says “yes, Lord”

**“Feed my Lambs”**

**2.) Question: He ask him a second time.**

Yes Lord

**“Feed my Sheep”**

**3.) Question: He asked him a third time**

Notice Peter now is upset, and said yes.

You know everything Lord.

**“Feed my Sheep”**

Jesus was actually wanting to know was how much do you really love me.

3 things this message is tailored to teach us:

### **I. Magnificence of God's Love**

God's love is so magnificent that it is uninfluenced.

- **You can't influence anybody to love you; it must be in them already.**
- **God loves in spite of, whether you are a:**  
     **Saint or a Sinner**  
     **Success or a Failure**  
     **Black or White**  
     **Prosperous or Poor**  
     **Sacred or Sinful (etc)**

But Man's love depends upon certain condition's

### **II. Mediocrity of Man's Love**

- **Man's Love is influenced**
- **It is incomplete; it's faulty, flawed, and fragmented**  
**(that's why folk can turn on and turn off love)**

\*Things don't make people love you.

**You can't but love why? Because it will run out.**

### **III. Maturity of Christian Love**

- **This Love unshackled the chain of envy and jealousy that binds us.**
- **Mature Christian love can set us free from **bondage****
- **Mature Christians love goes beyond what there eyes can see.**

So God is asking us that same question, Do you love me?

Is there anybody here that really loves that Lord?

Song: "I really love the Lord, you don't know what he's done for me."

**SERMON 5**  
**WE FALL DOWN, BUT WE GET UP**  
**II Samuel 4:4, 9:3**

Have you ever been dropped?

Dropped by your job?

Dropped by a man or a woman?

Dropped by some friends?

Dropped by church folk?

But I stopped by to tell you today there is a blessing in being dropped

- **Text: David and Jonathan made an agreement.** Which one of them died first, the other will take care of their child. Jonathan died and had a son name Mephibosbeth who was lame. This is where our text picks up.

Verse 1

Verse 2

Verse 3 (work)

- **Being dropped does not stop what God has in store for you. Just because you fall down doesn't stop:**

**I. Identity (verse 4)**

Who you are does not determine on who drop you

Mephiboseth still is Jonathan son although he was dropped and became lame.

- **Stop feeling down because you have been dropped**
- **you are still somebody**

**II. Invitation (verse 5)**

Although he had been dropped, he still had an invitation.

- **Look where he's located in LoDebar**

Verse 6

**III. Inheritance (verse 7)**

Can't nobody stop your inheritance (it's in the will).

Can't no one stop what god has for you

**Verse 8****IV. Increase (verse 9)**

- **This is the year for increase**

Verse 10 Mephibosbeth as receive an increase

He came from Lodebar to the King's Buffet Bar.

He came from rags to riches

He came from nowhere to somewhere

- **I thank God for falls in my life**
- **Dropped by friends: church folk: but I'm still blessed**
- **Is there anybody here ever been dropped**

**Story:**

David fighting

Daniel in the lion's den

Paul and Silas in jail

Out of all these stories and people being dropped, God still blessed them.

When ever you do ministry, God will bless you.

## SERMON 6

### "WHAT IT MEANS TO BE A SERVANT"

Acts 28:1-10

One of my favorite gospel songs of all time was one performed by the late Dr. James Cleveland. I led the song in the Young Adult Choir of New Bethel Baptist Church in Winter Haven, Florida. That song was "I Don't Feel No ways Tired."

The song says, "I don't feel no ways tired, I've come too far from where I started from. Nobody told me, that the road would be easy. I don't believe He brought me this far to leave me."

Those are simple words but with profound impact. The implication of the song suggests that serving God exacts a price upon the one who serves. In other words, if you are going to serve God, you must know that your life will never ever be the same.

There are two sides to this issue. Yes, it will never be the same because once you come to Christ and make up your mind to serve Him; you will discover joys like you never had in your life. My father in the ministry, Pastor R. A. Frazier, Sr., said that serving the Lord is the greatest joy you'll ever know:

- Peace like you've never known.
- Love like you've never had.
- A made up mind and a great determination.
- Power from the Holy Ghost.
- Spiritual discernment.
- Bounce back ability.
- Evangelistic zeal.
- Tears that are from joy and not sorrow.
- Love that conquers your enemies.

However, he also told me that serving the Lord is the greatest joy you'll ever know, but it's also the greatest hell that you'll ever experience. It is a counterpoint that cuts, it's the pain that few of us really escape from. In other words, if I serve God, I have to know that this road won't be easy. The spiritual highways are littered with people who said "Yes, Lord" only to find themselves going through stuff that they didn't imagine they would ever have to go through.

It's akin to being at your favorite restaurant, ordering your favorite meal, enjoying the company of the person who you're with and when the waiter brings your plate, you look at the food that doesn't look like what you ordered, taste like what you ordered – and you call the waiter back and say, "I didn't order that..."

- I didn't order being lied on.
- I didn't order being talked about.
- I didn't order being abused.
- I didn't order being misused.
- I didn't order trouble in my home.
- I didn't order trouble on my job.
- I didn't order children that won't behave.
- I didn't order struggles just to make it.
- I didn't order sleepless nights.
- I didn't order despair.
- I didn't order suffering.
- I didn't order cancer and disease.
- I didn't order trouble in the church

The truth of the matter is that you can shout and bleed at the same time; You can say "thank you Jesus" and "I'm hurting Jesus" in the same breath; You can lift up your hands and praise him while arthritis is running throughout the joints of your fingers in the same motion. The call of ministry is a two-edge sword – on one hand, I serve Him but on the other hand, because I serve him, I must know that Satan will try to make me regret my decision. And on one hand God is my protector, but on the other hand, He allows me to go through some things, some painful things to make me stronger.

In our text, God's prolific proclaimed Paul is not having a good day – matter of fact, by the time of this text, this is not a great period in his life.

- In chapter 26, Festus has said he is beside himself and much learning has made him mad.
- In chapter 26, King Agrippa had the power to release him but he decides against it.

- In chapter 27, he is sentenced to be sent to an island jail, sailing into Italy, Sidon, Cyprus, Cicilia, Pamphylia, Myra, Crete, Salmone, Fair Havens, and on the way to Italy, a storm came up – they lightened the ship and did all they could and for fourteen days all types of storms battered the ship, so badly that even the soldiers were ready to leave the ship. And now they have shipwrecked and the only way they made it to dry land was on broken pieces. He is a survivor from a circumstance that he did not order. They wind up in Melita.

## **I. SERVE THE LORD AND YOU'LL WIND UP IN STRANGE PLACES**

Paul and the other survivors have landed in Melita. An island that is between Africa and Sicily, now called Malta, and the it's name means "honey." It is not normal surroundings for Paul – after all, here is a man who speaks several languages, believes in spiritual dedication, loves the Lord, and now he winds up in Malta. Malta is 58 miles south of Siciliy, 17 miles long and 9 miles wide.

And to make matters worst, when he gets to Malta, he finds out that he is surrounded by "barbaros" in Greek – people who are known for being rude and brutal, ignorant of the Greek language, non-moral, their language is rude, rough, and harsh – they are Barbarians!

You don't have to go to Melita to find some barbarians – you can go downtown and find some barbarians. You can go to school and find some barbarians. You can go to the Barber Shop and Beauty Shop and find some barbarians. With crude language, and no hospitality, and no respect – say what they want when they want, no respect for life, no respect for human beings – barbarians.

Here you are – saved, sanctified, filled with the Holy Ghost, and God drops you in the middle of barbarians. But Paul says, they showed us extraordinary or unusual kindness. Ain't that like God? He'll make your enemies into your footstool – He'll open doors for you when they should be closed – He'll make a way out of know. The custom was that they normally would have murdered or made slaves of victims of a shipwreck, but instead they showed them kindness.

Paul says look, that they kindled a fire, they received all of us, it was raining outside, it was cold outside – and then Paul says, I gathered some sticks in the rain.



My brothers and sisters, what it means to be a servant is that you will never know the places God is going to take you and put you through until you get there. In other words, God is NOT AAA – He is not going to issue you a trip ticket and tell you every step of the way what's going to happen in your life – who you're going to meet, what's going to happen when you get there – but you will have one promise – Matthew 28:20 – and lo, I'm with you, even to the end of the world.

This is an important principle – because God will disrupt you in your comfort zone and take you to places that you've never been to, surround you with people that you're not accustomed to – and you'll wind up being a servant, anyhow. Paul – great Paul, apostle Paul, preacher Paul, church planter Paul, reverend Paul, reverend doctor Paul, Bishop Paul, Church apostle Paul, revered Paul – and he winds up serving by getting some sticks in the rain.

Wonderful sister, beautiful sister, great sister, educated sister, smart sister, loving sister, kind sister – and you'll wind up serving by getting some sticks in the rain.

Brilliant brother, handsome brother, educated brother, athletic brother, humane brother – and you'll wind up serving by getting some sticks in the rain.

Here's the problem – some folk are too cute to get sticks in the rain; Some folk are too self important to get sticks in the rain; Some folk don't want to get their hair messed up by getting sticks in the rain; Some folk are too manicured and too pedicured and too polished to get sticks in the rain; Some folk are too arrogant to get sticks in the rain; Some folk are too intelligent to get sticks in the rain; Let me suggest to you that if you're going to be a servant in the spotlight, you have to be willing to be a servant in the rain, getting some sticks. Jesus says the greatest pinnacle is to be a servant; he did not come to be served, but to serve, and to give His life a ransom for many.

What does it mean to be a servant? It means that I may have to serve God in strange places . . .

## **II. SERVE THE LORD AND YOU'LL WIND UP IN PAINFUL PLACES (VERSE 3B – 6)**

Paul is throwing sticks on the fire. He is throwing wood into the fire, the Bible says a snake jumps out of the fire, and bites Paul, fastens to his hand. The barbarians don't try to help Paul out.

They talk among themselves, while the snake is still attached to Paul's body, dangling from his body, and they say, "this man must be a murderer, a criminal, and he's being punished – he survived the sea, but vengeance won't allow him to live." And then Paul throws the snake back into the fire, and he's not dead.

Unfortunately, in this life, when you serve God, you will wind up in some painful places. Here's the scenario again – Paul is throwing sticks into fire and apparently a snake that had been comfortable within a stick was startled by the sudden heat and clasped onto Paul's arm.

If you're going to serve the Lord, remember, you'll wind up waking up some sleeping snakes, which will try to inflict harm upon you. I have discovered that the World would leave you alone, if we left the world alone. If we were a church that never praised God, never came to Bible Study, never gave our tithes, never prayed, never gathered for worship, never encouraged each other, never loved one another – the World would leave us alone.

However, once you stand up for the Lord, once you proclaim His glory, once you serve for Him by serving other people – that's when the snakes wake up.

The snakes were sleeping when you used to get high, but when you put that pipe down...they woke up.

The snakes were sleeping when you tipped in at 3 a.m., but when you decided to go to church at 11 a.m.... they woke up.

The snakes were sleeping when you didn't go to church, didn't think about church, but when you gave your life to Jesus...they woke up.

Here's the point that will blow your mind – a snake can attach himself to you, bite into, even when other people can see it – but they can't kill you. The odd part of this story is that Paul was expected to die, but he's standing there snake on his stand – and the crowd around him expected to see him die – it had to be painful, it had to be venomous – but Paul stood there – alive. Greater is HE that is in me...

Anybody here ever have that experience? You messed up, you failed God, you were in a place that you shouldn't have been, you said something that you shouldn't have said, you did something that you shouldn't have done, or you were just serving the Lord and minding your own business and the group said, "oh, she's dead now..." or "oh,

he's dead now" or "oh, they're dead" and they wait for you to titter-todder and fall down, but instead of falling down, you are still standing! You're not a titter-todder, you're a weeble-wobble, weeble wobbles but they don't fall down!

I wish I had some people who know that when it looks like you should be in pain and look like you should be in sorrow, God will take what "looks like" a test, and he'll turn it into a testimony . . .

- I had cancer, but I'm still here.
- I went through a divorce, but I made it.
- I lost my job, but I got another one.
- I went to jail once, but I'm doing well now.
- I went through a scandal, but I've still got my dignity.
- I went through hell, but I still have joy.

I may have some snakes hanging off of me, and you may be waiting for me to fall, but God won't let me. He'll suspend the rules of disease, he'll suspend the rules of physics, he'll suspend the rules of gravity – has God ever suspended a rule for you? Has God ever suspended YOU?

- That cancer should have killed you
- Those cigarettes should have killed you
- That pork should have killed you
- That lack of sleep should have messed you up
- You should have contracted AIDS or HIV.
- You should have been dead by now.
- You should have been pregnant by now.
- You should have committed suicide by now.
- You should have lost your mind by now.
- That divorce should have wiped you out.
- You should have been without a man or woman in your life.
- You should have been killed in that car wreck.
- You should have never recovered from that loss of your husband or wife or child or parent.

But God will suspend the rules even in painful places. I know that the Psalmist is right, I once was young, but now I'm old, and I've never seen the righteous forsaken nor his seed begging for bread.

### III. SERVE THE LORD AND YOU'LL WIND UP IN NEEDED PLACES

This story has humor in a sick, twisted way. The barbarians waited on Paul's arm to swell up, they waited for him to suddenly fall down dead – but the Bible says they waited a long time and saw nothing unusual happen to him, so they changed their minds and began to say he was a god.

But understand, if you serve the Lord, you need to know that your life is in his hand and there is a reason for your life continuing. Pastor Harris says it often, the reason that we are still alive is that God has more work for us to do.

This story is connected – and God has degrees of connection, not separation – he places us in situations, not for your own benefit but to help somebody else. The text says that the chief man of the island, Publius took him into his house and treated him kind for three days – but his father was sick with a high fever and a blood flux – which is dysentery – meaning that he was passing blood in his bowels. Paul went into the room, prayed, laid his hands on him and he was healed.

Once the word got out, everybody came to be healed, to be prayed for, to be ministered – that would have never come to know the gospel of Jesus Christ – unless Paul had been shipwrecked.

I need to tell somebody in here that you're going through what you're going through right now – and you know its painful, and it may be public – but it's not for you – it's to help somebody else. It's not about you – it's about God. And he allows pain so that you can be a blessing to somebody else down the road. It's connected together – my tears today can help somebody; my trials today can help somebody; my defeat today can help somebody. My trial today can help somebody.

I don't know what it is – but my trial today can bless somebody.

**ILLUSTRATION WITH A ROPE:** My pain can connect to help somebody, to encourage somebody, to lift somebody, to elevate somebody. I don't know who's watching me, but God can use my pain to encourage.... and their pain will encourage.... and their pain will encourage....

**APPENDIX F**

**ONE-ON-ONE INTERVIEWS: HEART-TO-HEART CONCERNS**

### ONE-ON-ONE INTERVIEWS HEART-TO-HEART CONCERNS

During three small-group, one-on-one sessions with participants, the researcher engaged in dialogue as to the reasons why some of them had not joined a ministry at St. John Missionary Baptist Church. The researcher wanted the participants to speak freely and frankly—heart-to-heart. Thirty minutes were allotted for each group.

GROUP I      (Ages 12 – 17)      YOUTH/TEENS

GROUP II      (Ages 18 – 45)      YOUNG ADULTS

GROUP III      (Ages 46 – 80)      ADULTS AND SENIORS

## **APPENDIX G**

### **ST. JOHN MISSIONARY BAPTIST CHURCH MINISTRY HOOK-UP**

## ST. JOHN MISSIONARY BAPTIST CHURCH MINISTRY HOOK-UP

*The following participants indicated what ministry they wanted to join and become an active member.*

PARTICIPANT NO.	MEMBERSHIP CATEGORY	MINISTRY JOINED
1	Sister	Greeters
2	Deaconess	Culinary
3	Brother	Usher
4	Teen/Youth	Youth Choir
5	Sister	Nurses Guild
6	Deacon	Men's Chorus
7	Sister	Media
8	Brother	Transportation
9	Youth/Teen	Step Team
10	Sister	Pulpit Aid
11	Sister	(Will join ministry in May)
12	Sister	Nursery
13	Deacon	Custodial
14	Youth/Teen	Youth Ushers
15	Sister	Flower Guild
16	Brother	(Will join ministry in June)
17	Youth/Teen	Media/Video/CDs
18	Deaconess	Hospital Visitation
19	Sister	Publicity
20	Brother	Transportation
21	Sister	Bereavement
22	Sister	Visitor Follow-up
23	Deacon	Culinary
24	Youth/Teen	Drama
25	Sister	Hospital Visitation
26	Sister	Music/Praise Team
27	Sister	Bereavement
28	Sister	Transportation
29	Sister	Christian Ed.
30	Sister	Custodial
31	Youth/Teen	(Will join ministry in June)
32	Deaconess	Seniors
33	Sister	Seniors
34	Sister	Visitor Follow-up
35	Youth/Teen	Step Team
36	Sister	Nursery
37	Deaconess	Couples Min.
38	Sister	Sunday School
39	Brother	Men's Choir
40	Sister	(Will join ministry in May)



**APPENDIX H**  
**CERTIFICATE OF PARTICIPATION**

Appendix H

## Certificate of Participation

St. John Missionary Baptist Church  
2025 West Central Boulevard – Orlando, Florida

Awarded To

### Church Participant

For Contribution to Success of Ministry  
Project

**Preaching for Development of Ministry Consciousness In a Local Congregation**

---

Reverend Rolous A. Frazier, Jr.  
Pastor

---

Date

## BIBLIOGRAPHY

- Blount, Brian K. *Go Preach!*. Maryknoll, New York: Orbis Books, 1998.
- Bonhoeffer, Dietrich. *The Cost of Discipleship*. New York: Touchstone Books, 1959.
- Brink, Kurt. *Overcoming Pastoral Pitfalls*. St. Louis, Missouri: Concordia Publishing House, 1997.
- Collins, Jim. *Good to Great, Why Some Companies Make the Leap and Others Don't*. New York: Harper Business, 2001.
- Cranton, Patricia. *Professional Development as Transformative Learning*. San Francisco, California: Wiley Company, 1996.
- Eslinger, Richard. *The Web of Preaching*. Nashville, Tennessee: Abingdon Press, 2002.
- Galloway, Dale. *Leading With Vision*. Kansas City, Kansas: Beacon Hill Press of Kansas City, 1999.
- Jones, Gerald. *Together On One Accord*. Ontario, Canada: Guardian Books, 2003.
- LaRue, Cleophus J. *Power in the Pulpit*. Louisville, Kentucky: Westminster John Knox Press, 2002.
- Martin, Kevin E. *The Myth of the 200 Barrier: How to Lead Through Transitional Growth*. Nashville, Tennessee: Abingdon Press, 2005.
- Martoia, Ron. *Morph: The Texture of Leadership for Tomorrow's Church*. Loveland, Colorado: Group Publishing, 2003.
- Maxwell, John C. *Attitude 101, What Every Leader Needs to Know*. Nashville, Tennessee: Thomas Nelson, 2003.
- Maxwell, John C. *Winning With People: Discover the People Principles That Work For You Every Time*. Nashville, Tennessee: Nelson Business, 2004.
- McCalep, Jr., George. *Sin In The House*. Lithonia, Georgia: Orman Press, Inc., 1999.

- McKean, Kip. *Birth of a Cult: A Closer Look at the International Churches of Christ*. Wahiawa, Hawaii: Let Us Reason Ministries, Inc.  
<<http://www.letusreason.org/OCC20.htm>>(Accessed October 21, 2006).
- McIntosh, Gary. *Church That Work.*, Grand Rapids, Michigan: Baker Books, 2004.
- Myers, William. *Research in Ministry: A Primer For the Doctor of Ministry Program*. Chicago, Illinois: Exploration Press, 2000.
- Odle, Joe T. *Church Member's Handbook*. Nashville. Tennessee: Broadman and Holman Group, 1986.
- Proctor, Samuel. *The Substance of Things Hope For*. New York: G.P. Putnam Sons, 1995.
- Robert, Dana L. "Evangelism." D.Min. paper, United Theological Seminary, 2006.
- Sawicki, Marianne. "The Gospel in History: Portrait of a Teaching Church: The Origin of Christian Education." *Church History* 59:2 (June 1990): 287-8.
- Sider, Ronald, Phillip Olson, and Heidi Unruh. *Churches That Make a Difference*. Grand Rapids, Michigan: Baker Books, 2002.
- Sims, Walter Hines. *Baptist Hymnal*. Nashville, Tennessee: Convention Press, 1956.
- Thomas, Terry. *Becoming A Fruit-Bearing Disciple*. Raleigh, North Carolina: Voice of Rebooth Publishing, 2005.
- Weems, Renita. *Listening For God*, New York: Touchstone, 1999.
- Young, Ed. *The Creative Leader, Unleashing the Power of Your Creative Potential*. Nashville, Tennessee: Broadman & Holman Publishers, 2006.